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OF

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CORRESPONDENCE relating to the *Indian Evangelical Review* should be addressed to

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ERRATA.

Page 67, *note, for* Bangalore, *read* Mangalore.
" 73, *line* 17, *for* Tangama, *read* Jangama.
" 75, *para* 5, *for* Tagannâtha, *read* Jagannâtha.

In the notice of Bhasha bhaskar, *pp.* 385—389, *the name of the author,* Rev. W. ETHERINGTON, *is incorrectly printed* ETHERIGTON *throughout.*

THE
INDIAN EVANGELICAL REVIEW.
No. IV.

APRIL, 1874.

Art. I.—THE RELIGIOUS AWAKENING IN TRAVANCORE.

Revivals, or the general awakening of extraordinary interest in religion, and wide-spread excitement under a deep sense of the importance of spiritual things, have been, through the grace of the Divine spirit, of repeated occurrence in all ages of the history of the Christian Church and in all countries. They have, however, in almost every instance occasioned earnest and anxious discussions amongst Christians. Men of a calm and deliberate temperament and of fastidious taste, are frequently inclined to criticise or doubt or even oppose, while those of a warmer and more enthusiastic spirit rejoice in them and in the great results which they produce. Some object to all "revivalism" as mere excitement, self-delusion, or presumption. Some look upon revivals as exercises of Divine and sovereign grace not to be expected at any particular period, or as the result of any given means, but as and how it may please him with whom is "the residue of the spirit" to pour out that blessing when and on whomsoever he pleases; while such a writer as Finney goes the length of saying that "almost all the religion in the world has been produced by revivals.—How long and how often has the experiment been tried to bring the Church to act steadily for God without these periodical excitements.—It is altogether improbable that religion will ever make progress among heathen nations except through the influence of revivals." "A revival," he adds,

"is the result of the *right* use of the appropriate means. When the appointed means have been *rightly* used, spiritual blessings have been obtained with greater uniformity than temporal ones."

The mental excitement and singular physical affections which have so often accompanied revivals are certainly a most interesting study to the physiologist, the metaphysician and the divine. Materialists and infidels see in these strange affections nothing but excitable temperament or the sympathy of a multitude, electrobiology or epidemic hysteria,—"a sad disease superadded in the name of religion and the Holy Ghost to a poor weak frame." Most, perhaps, agree with the distinguished Professor McCosh that they are in general manifestations of excited feeling—the result of a sudden shock of mind, while doubtless a few may be found who regard these things as the special work of the Spirit of God, and as being therefore "things that accompany salvation." Indeed we know not but that *some* instances which have occurred can be explained on no other principle than that of the immediate operation of God as direct as the striking down of Saul or of him who "falling down on his face will worship God," being in fact a messenger from him powerfully arousing the attention of men and calling on them to repent and turn to the Lord.

This very subject of revivals is at the present time exciting a deep interest in a rapidly widening circle in Great Britain. The religious periodicals are filled with articles by able and devout writers on spiritual life, its maintenance, revivals, and the highest stages of full consecration to God. This topic is earnestly discussed in Christian conferences and church unions, and special means are already being brought into operation. During the month of February past a "Mission" unprecedented in extent was to have been held in the churches of the Establishment and special services of a similar character in many of the free churches, throughout London. Nor have encouraging results been wanting. A wonderful blessing has already followed the means used in faith and prayer. In the North of England a great work is going on, initiated by two devoted Christian laborers from America. In Edinburgh there have been "signal manifestations of grace," crowded meetings, and the interest widening and deepening, ministers of every denomination united in believing prayer and effort, denominational distinctions weakened and spiritual

blessings marvellously spreading through whole families. Similar cheering intelligence is received of a work similar in kind, though not of the same extent, in very many parts of the country. In South Wales "a manifest stirring of the dry bones" in Kentish Town—a revival work and earnest enquiry after holiness—"many indifferent have awoke to a sense of their need of Jesus, many have obtained a knowledge of the forgiveness of their sins and believers have been quickened and blessed." In Liverpool "awakening up of hundreds," and gracious revivals progressing in Derby, Falmouth, Cambridge, Leicester, Grimsby and other places.

We have now to bring before the readers of this *Review* the facts of a remarkable religious awakening or "revival" which began in the latter part of the past year and which we are thankful to say still continues amongst some of the congregations of the ancient Syrian Christian Church in Malabar, and including also some of the congregations of the Church Missionary Society. This movement is said to have commenced about July last at the church near Káyenkulam, when a devoted evangelist of the Church Missionary Society was preaching on some very solemn subject. Cries of distress and earnest petitions for mercy were uttered by most of those present at the service, and this was accompanied by beating of the breast and other marks of excited feeling. The fire soon spread to the town and large church of Káyenkulam itself where some of the Syrian priests, hitherto careless of spiritual things, were awakened and brought to confess their sins and to begin a new life of earnest faith and prayer, and of diligent effort for the good of their people, and of the surrounding heathen.

Other churches were soon brought under a similar influence of the Holy Spirit. Chenganur, Eduttuvá, Karthigapalli and others, and even Puthupalli, a great centre of superstition and saint worship, were affected.

Early in September, the awakening commenced in Shenkulam, one of the Syrian churches situated within the boundaries of the Quilon Mission District of the London Missionary Society. There are several important and influential churches east of Quilon in which, as may be gathered from previous reports, the missionaries and agents of this society have, for many years past, sought to instruct and arouse the people. Shenkulam is on the Ittykerry river, about ten or twelve miles southeast of Quilon, connected with it is Pooyapalli, which has fully shared in the same

gracious influences. The mother church from which Shenkulam branched off some forty years ago, is Shátanur, specially referred to, though in a spirit far from evangelical, in Howard's "Christians of St. Thomas and their Liturgies." (Oxford 1864). In this place, however, the present awakening is discouraged by the priest referred to in such high terms in Mr. Howard's book.

The first affected in Shenkulam was one of the priests or *Cattanars* who, while celebrating *corbána* or mass was powerfully moved and spoke with intense impressiveness. Immediately the people also fell to crying and tears, accompanied in some instances by rather extravagant manifestations of feeling, such as striking the breast and beating the ground, stamping with the feet, groans, sighs and shouting.

As to the immediate cause of this movement we are inclined to believe that some of the preachers from Christianpettah in Tinnevelly have had a considerable share in producing the awakening. These people form a small community—a kind of Plymouth Brethren—and are the disciples of the late J. C. Aroolappen, a remarkable man and singularly earnest preacher of Christ, who himself was in early life a pupil of the devoted Anthony Norris Groves and is mentioned in the Life of that gentleman. The Tinnevelly Revival in 1860 and 1861 was attributed to the labours of a "small band of native Christians from Mr. Aroolappen's congregation" whose visits were "attended with marked results."

About the middle of 1872, several of these native Christians (men and women) came over to Travancore and labored amongst both Christians and heathens with much effect in stirring up the people to prayer and earnestness. Though the first outward tokens of this awakening did not appear in the immediate presence of these teachers, yet they had previously visited and exhorted in most of the places which became the scenes of revival, and in some instances had stated their conviction of coming good. And from the facts that extravagances and errors mixed with this work are very similar to those which appeared amongst them in 1860-61 and that the thorough earnestness in the cause of Christ, the tenderness and power of these humble believers in preaching have in general been much blessed, as well as from our enquiries into the history of this movement, we are inclined to attribute its origination very much to their labors.

But of course the people had been previously instructed,

enlightened and urged to reform; the foundation had been laid for great movements, and the way prepared for revival by the faithful and long-continued labors of the Church Mission in North Travancore and of the London Mission in the Quilon District. These were they who had labored to purpose, while the itinerant evangelists, in a sense, "entered into their labors."

On Sunday, October 26th, we visited Shenkulam and spent the day there. The church is not a very large one, but it was crowded within almost to suffocation and a multitude beside stood without. Before the service and indeed from early morning, the people had been assembling and were searching the Scriptures under the direction of the Tamil teacher and his wife and sister. They seemed however to dwell inordinately on the most difficult prophecies, the book of Ezekiel being in hand, and to select out of this such texts as chap. iii : 26, "thou shalt be dumb," chap. vi : 11, "smite with thine hand and stamp with thy foot," chap. ix : 4, "sigh and cry" and so forth. These they appeared to regard as of general application and as being fulfilled in individuals present. It certainly was a blessed thing to see men searching the Scriptures so eagerly—pity that they betook themselves to abstruse prophecies and that with no modest misgivings as to their capacity for apprehending the meaning of every statement therein contained! Like some other enthusiastic students of Scripture prophecy they will not allow that there is anything in it at all above their comprehension or beyond their expository talents.

Meantime, while the people were gathering, there was sighing and groaning, convulsive flinging about of the arms, and gesticulation, apparently of a partly voluntary character, as if in obedience to the Scriptures referred to and regarded by them as precepts of duty or prophecies of what was to take place in the Christian Church. The teacher commenced to preach and sing ; the noises and cries increased. We had to leave for a time in order to instruct our little congregation of Pulayars in that place. On returning to the church the Tamil reader was concluding his sermon. A mission evangelist then delivered an excellent address on the 15th chapter of John's Gospel and offered an impressive prayer, before the close of which the church was filled with one great hum of response and individual prayer. This was very touching and did the excite-

ment go no farther than this, nothing could be more natural or unobjectionable to those who believe in the solemn realities revealed to us in God's holy word. We had no difficulty in recognizing the gracious influence of the Divine Spirit in touching the hearts of the multitude assembled. The Syrian service was then proceeded with, conducted almost wholly in Malayalim and with great reverence, feeling and devotion. The usual ringing of bells at the elevation of the host was omitted. Occasionally during the service excitement was manifested. One youth struck his breast repeatedly, crying out in a strange tone of voice, "This is the house of God,"—"hear God's holy word." The youth who held the censer shook convulsively especially at the elevation of the host; others wept or sighed loudly, but on the whole there was not much of this during the service.

We then preached on Heb. i: 3; the closest attention was given and perfect quiet maintained. Before closing the sermon reference was made to the remarkable work going on there. All true repentance and faith—all holy desires, it was said, come from the grace of the good Spirit. But the advantage of these physical manifestations was doubtful; and such expressions of feeling should be as much as possible restrained. Salvation does not consist in such outward manifestations. They will be a reproach to us amongst the heathen who look upon them as produced by evil spirits, and if indulged too far, they may induce serious convulsions and hysteria and even, in weak minds, insanity.

Some of the people in conversation after this service evidently showed that they regard any objection whatever to these physical manifestations as amounting to the fearful assertion that they are the work of unclean spirits. It is difficult to get them to see the right view—that they may be marks of human weakness and bodily infirmity concurrent with a gracious and blessed influence of the Divine spirit. While thus seeking to distinguish between the objectionable and adventitious and the beneficial, we observed with regret that hardened sinners and opponents of Gospel truth sought to apply such remarks to the whole work as if the whole were wrong, because it reproves their coldness and deadness in spiritual things.

Notwithstanding, however, minor objectionable features and excesses of feeling, it is evident that on the whole most blessed results have followed. The work in its best

features—delight in prayer and praise and in the Holy Scriptures and zeal for God's glory, still abides, while the noise and excitement have, we understand, greatly abated.

This movement appears to have spread to about thirteen Syrian churches and nine congregations of the C. M. S. in the tract of country between Cottayam and a few miles south of Quilon, and has not extended to any new congregations since November. The heathen have not been extensively affected by it, still some have been brought to God, and amongst these several very remarkable cases of conversion.

A new life has been exhibited in Syrian priests, hitherto careless and worldly; attendance on Divine worship has been largely increased and prayer meetings frequently held and numerously attended. Sunday weddings have ceased in the churches revived. Disputes have been healed and forgiveness for injuries sought; the lion has become like a lamb and brotherly love prevails to a remarkable extent. The young have been led to love the Scriptures, to meet together for prayer, to speak of religious things with much tenderness and intelligence. Cast distinctions are neglected, the Pulayar serfs being now cared for and taught, and remarkable instances have occurred of lands unjustly gotten being restored. All classes and characters amongst the Syrians have been blessed—those previously leading pious lives, and the ungodly, men and women, young and old. As one of our evangelists writes, "The proud have become humble, the stupid wise as sages; the dull have been awakened; those who care not for God's house now love its courts; those who neglected prayer now join in it heartily and great brotherly love prevails."

There are still of course opponents. In many places the Syrian clergy and laity are divided into two parties for and against saint worship, Mariolatry, public worship in Syriac, and other superstitions. But most decided testimony in favor of this work is borne by the Syrian Metran Mar Athanasius in a remarkable Pastoral recently issued with reference to the present movement and replete with the most sound and appropriate advice. He says:—

"Our God has now looked upon and visited our Church and community in His tender mercy toward us through our Lord Jesus Christ. He whose promises are unchangeable and sure has begun to awake His servants from their sinful sleep by the affusion of His Holy Spirit. Since we first heard of the wonderful dealings of our gracious Father amongst you our heart rejoices and is cheered;

therefore we render to His great and Holy name thanks and glory and praise and also pray importunately that He may yet more largely pour of His Spirit upon you, govern and guide you into all truth and preserve you from being entangled in the snares and devices of Satan. Dear children, the Lord knows that we ourselves, weak and sinful as we are, have with much fervency and many tears besought at the throne of grace that we may with vigor and judgment direct the work in this our Church on which the Spirit has fallen. Let us not mock at or contemn any of our brethren. Pray for them that the work of the Lord may be operative in them also and that they too may enjoy His salvation. Some in this quarter also have begun to read the Scriptures and are unceasing in prayer. Forget not to pray that the Lord may raise up many such and carry on His work with power."

To like effect the Rev. H. Baker and the Rev. D. Fenn have written in recent numbers of the *Madras Church Missionary Record.*

The world may carp and sneer and scorn—the proudly intellectual and the materialist may talk as they will of fanaticism, enthusiasm, ignorance of the fixed laws of nature; scoffers may hint at *bhang* and intoxication, but here, we assert, is the finger of God manifested in the essential features and holy fruits of this great social and moral phenomenon—a solemn serious concern for religion and for God's glory, a tender sympathy for ignorant and perishing souls simultaneously affecting multitudes of minds. Barren knowledge has suddenly become fruitable in works of practical reformation;

> Flowers of Eden, fruits of Grace
> Peace and joy and righteousness

are exhibited on a considerable scale, and loving self-denying efforts are put forth for the glory of God and the good of men. Who that witnesses it can help crying for a similar blessing and like earnestness in the things of God to be bestowed upon the Church Universal?

May this be but the beginning of glorious days for the Syrian Church of Malabar so long oppressed and sunk in superstition and formality!

Turning again to the vexed question of excitement, extravagances and physical affections, there have been, we understand, occasional instances in connexion with this revival of even more absurd errors and excesses than those already referred to. Such are visions of evil spirits—profession of the gift to discern by a kind of inspiration the actual state of the human heart—revelation of appropriate Scripture texts with which they had been previously unacquainted—

pretences to prophecy and the gift of tongues and other such concomitants of intense religious interest as have at times been witnessed in every Christian land in connexion with revivals. We might also expect to find a few instances of mere imitation or simulation, or even of downright hypocrisy. One case of the last class we have heard from a trustworthy source. A lad pretended to be speaking English when he was merely uttering senseless gibberish, and was detected in this by our informant—an intelligent and pious teacher of English.

The extent and general character of the excitement may be learned from the following extract from a letter, dated January 23rd, written by one of the most judicious and learned of the native clergymen of the Church Mission. He says:—

"The revival has been accompanied more or less with the same outward manifestations everywhere, such as beating the chest, loud lamentations, sobs and, even in a few cases, swooning; some individuals also exhibit various odd actions with the face, hand or other parts of the body. This excitement generally lasts three or four weeks, during which time people leave off their worldly occupations and spend nights and days in prayer and in reading the Scriptures. I believe no one now pretends to have dreams or revelations of any kind as they did at Chenkoolam and elsewhere before. Though there are cases of individuals who seemed much affected for a time relapsing into their former state, the general effects of the movement are for good as many vicious characters have been reclaimed, caste prejudices abandoned to a great extent, and so forth. There are a few Cattanars (priests) and laymen regularly going about preaching in all directions, though chiefly to Syrians. In one place I hear that all the people, amounting to about seventy families, have formed themselves into companies of twelve members each, and each company in rotation goes out for a whole week preaching."

There are some of our native Christians who venture to attribute the worst of the follies which have been committed to the influence of evil spirits seeking to counteract the good that is undoubtedly being wrought. But there seems little or nothing here besides what may readily be accounted for as the natural result and expression of great excitement on spiritual subjects—an excitement demonstrated however by its fruits to be in the main of the gracious operation of the Holy Spirit of God. And while we surely ought not to desire such extreme excitement for its own sake, let it be remembered that something of this kind has attended almost every remarkable revival which has been proved on the whole to be of God. Refer to the past history of the Christian Church and of modern missions, and you will be struck

with the close resemblance which prevails between all such awakenings, both in the great features of general and intense interest in religion, of moral reformation resulting and of the production of a new spiritual life, and in the human errors and extravagancies that have disfigured revivals. Take a few instances, such as the following:

Under the preaching of David Brainerd in North America "such was their sensibility of heart that a few words concerning their souls would make the tears flow in streams down their cheeks."

In the Tonga group in the South Sea Islands in 1834 "hundreds of men, women and children would be seen in deep distress weeping aloud and crying to God for mercy." This was followed by a remarkable reformation of manners.

In the Fiji Islands in 1845, "business, sleep and food were for a time almost entirely laid aside. If such men—murderers and cannibals—manifest nothing more than ordinary feelings when they repent, one would suspect that they are not yet fully convinced of sin. They literally roared for hours through the disquietude of their souls. This frequently terminated in fainting from exhaustion. The result has been most happy."

In Samoa in 1840 "great numbers who but lately were careless and immoral persons were brought under deep concern for their souls. Many were so overcome that they had to be carried out, some apparently in convulsions. In the meetings there was great excitement among the people, both men and women, weeping, and sobbing, falling into convulsions, fainting, breaking down and not being able to walk were carried out."

In South Africa about the same time religious awakenings occurred when "the people burst into tears and cried out in the midst of the service. The voice of the speaker was sometimes completely drowned by their sobs and cries. Some were unable to stand or sit, and lay trembling on the ground, others fainted and were carried out."

In Jamaica in 1860, a "revival was experienced almost simultaneously by various congregations throughout the wide districts of the Island. At a prayer meeting a youth suddenly fell down and uttered a cry for mercy. The same evening many persons were affected in a similar manner at another prayer meeting." "Some were kneeling, weeping and praying. Others were employed in directing and consoling the distressed." "There was as in the Ulster

Revival much physical manifestation, in fact the features were strikingly similar, but we have striven to restrain them."

This was followed by the complete renovation of many.

Now all this agitation and these passionate demonstrations are but what might be expected in a people under strong spiritual excitement, thoroughly aroused to a sense of the reality and supreme importance of the concerns of religion, to whom the simple Gospel has come as a new and fresh thing exciting wonder and awe, penitence and desire after God. Especially would this be so among a rude and uncultivated people accustomed to give free and noisy vent to their feelings.

"To keep, says Mr. Coan, an assembly of Sandwich Islanders quiet under deep excitement of mind, no matter what is the subject, is impossible. What might appear like extravagance or fanaticism in a people of severe mental discipline may here be nearly indispensable to any evidence of wakeful interest on the subject of religion. And why should this people be allowed to give free vent to their feelings on other matters and be kept as still as the grave on a subject of the most solemn interest. The fact is they cannotb e and, if their feelings are deep, they will burst out and they will also flow in their own appropriate channel and not in the artificial one we mark out for them."

And on this Dr. Brown, the author of the History of Missions, very judiciously remarks:—

"How far these manifestations of feeling should be allowed or controlled is a question of some difficulty. If restraint is imposed upon them, it may interfere with the natural and healthy movements of the convicted and enquiring soul; while, on the other hand, a latitude may be allowed which may give rise to wild extravagance and disorder."[1]

It is highly instructive also to compare the salient features of the work now going on amongst the Syrians and Syro-Protestants in Travancore, with the revivals which have occurred amongst the Nestorians of Persia, a class of people somewhat similar and also enjoying the benefit of instruction from Protestant missionaries. But of course there is in the Syrians of Malabar along with the original Syrian colonist element a very large admixture of Indian blood.

At Urumiah in 1846, and on other occasions,

"The revival commenced in the male and female seminaries. Many of the pupils manifested deep concern about their souls and a large number were, it was hoped, savingly converted. It also extended to

[1] Brown's *History of Missions*, Vol. III., p. 42.

the Nestorian churches. In Geog Tapa the whole village appeared as if awaking out of a deep sleep. Among those who gave evidence of piety were a number of ecclesiastics, several of them persons of influence. Persons of all classes and ages were among its hopeful subjects. Crimes were confessed and restitution made of stolen property. The Nestorians themselves and several pious priests were greatly instrumental in promoting these revivals. Several of the native evangelists made tours into the mountains to make known the glad tidings of salvation."

The revival among the Nestorians, remarks Dr. Brown, was characterized by features which give us much confidence in its reality and purity. For example:

1. It was characterized by a deep and vivid sense of their own sinfulness.

2. An overwhelming sense of their lost condition as sinners and their utter inability to save themselves.

3. They recognised the doctrine of salvation as the gift of free grace alone.

4. Their self-consecration to Christ and his service was hearty and entire.

5. An ardent desire for the salvation of their friends and countrymen. It was with difficulty that the missionaries could retain many of the pupils till the close of the term, so intense was their solicitude for the salvation of their friends and neighbors.

6. A remarkable quickening of the intellectual and moral powers in expressing views of Gospel truth and in prayer.

From the facts stated by us above it will be seen that the characteristics of the present awakening are very similar and in general equally satisfactory.

These great events teach us that there is still a supernatural and heavenly power at work amongst men—a God that judgeth in the earth. The Gospel is now as ever "the power of God unto salvation." The Holy Spirit still convinces the world "of sin of righteousness and of judgment." Let this divine and saving power be a factor in all our calculations as to the progress and ultimate spread of the Gospel. There is hope for India in the grace of the Holy Spirit as well as in the precious blood of Jesus. Is not this awakening a call from God to this land so favored by the rich and abounding gifts of Providence, yet for so many ages ignorant of the bountiful hand which blesses her? Thank God for this specimen and foretaste of better things for India.

"*Now* Heaven's light is falling,
O Indian land! on thee,
And loves own voice is calling
To life and liberty."

Are we really bound to believe that we must always go on as now gathering out of heathenism "one of a city and two of a family;" perpetually complaining of the weakness, dependency and backslidings of native converts, half in despair, as some at times seem to be, of ever seeing great things accomplished for God in India? Shall we never see "a nation born in a day?" Shall the native kings and princes never believe the Gopel and become nursing fathers, and their queens nursing mothers to the Church? Shall the Church never be self-supporting and self-propagating, sending the Gospel from country to country, from nation to nation, from tribe to tribe, in this vast Empire itself, and then spontaneously uniting to aid in carrying it to the isles of the farther east and to the distant empires of China and Japan?

Surely we see in these influences of the Spirit, already largely outpoured, what we all need—what we all may enjoy, and how the Lord can convert the world by the agencies already in actual operation. He says, "I will pour out my spirit upon thy seed and my blessing upon thine offspring." Here is the power which can produce all the blessed results which we can desire or ask, and the Spirit is given in answer to prayer—believing, importunate, united prayer. The humblest believer may receive the gift and become the means of blessing to an entire nation. As a plain shrewd man in a prayer meeting in the Ulster revival remarked, "prayer for a revival is just like digging for water. When we have dug deep enough we shall find all we seek and much more." This shall vivify the dormant seeds of religious knowledge, remove the weaknesses and heal the evils which still remain in the minds and character of native Christians. This spark of heavenly fire shall kindle a blaze that shall ultimately fill the earth.

Let a true and solid revival be sought for all the native Christian churches of India. Better even that extravagances arising from the exuberant growth and outbursting of a new life should appear, than that a uniform deadness and formalism should be allowed to creep over the churches. Finney's remark may yet prove true as regards India, that religion may make great progress by revivals.

The Hindus, as they have often shewn in following their

own false teachers, in the devout and mystical worship of Vishnu and other deities, and in other numerous instances to which we cannot now refer, are susceptible of much religious emotion, self-denial, zeal and activity. The means of revival are perfectly simple. Our organizations are fairly complete: we want them informed and energized by the power of faith and love—by the grace of the Holy Spirit. We missionaries and pastors especially, both European and native, are called to cultivate and cherish personal godliness as well as activity in service. Let us seek greater freshness and spiritual unction in our ministrations by a daily renewed consecration of ourselves to God. Oil well, says the Malayalim proverb, the sword that is in daily use. Keep the soul bright with daily prayer and praise. A revival in our own hearts would marvellously melt and move the multitudes around us. What a sweet and touching testimony was that recently borne by a devoted servant of Christ, an aged minister, during the special services in Edinburgh!

"Before this gracious visitation came to myself," said he, "I found I could not help others. But now several inquirers have been brought to me whom I have had the unspeakable blessedness of leading into the kingdom. I was converted when a boy, and the blessedness I then experienced was so great and deep that I desired to die and be with Jesus. But I am spared to stand up here and testify to the grace of God with gray hairs covering my head. Again, after passing through the influences of a university education, I experienced another gracious quickening, when I gave myself to the work of the ministry. After being sixteen years in the ministry, I experienced another quickening in 1859, at which time I saw more of the Lord's work under my hand in six months than I had done during all the previous years of my work. And now again I have been quickened and the last seems to be the best. Let my brethren in the ministry come to the Master's feet and seek to be filled with the spirit.

And in old age when others fade
Ye fruit still forth shall bring,
Ye shall be fat and full of sap
And age be flourishing."

The spiritual power resulting from entire consecration on the part of believers, is now being studied and tested too in England and America. Let it be tried throughout India and we shall more speedily see the fulfilment of our oft-repeated prayer, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Art. II.—A PAID NATIVE MINISTRY.

By the Rev. I. Allen, M. A., Dacca.

Some time ago the *Bengal Christian Herald* drew attention to the present numerous and highly paid native ministry employed by the various foreign mission societies, as forming a grave obstacle to the independence and consequent efficiency of the native Church; the idea, though but imperfectly expressed, was, perhaps, nearer the truth than even the writer himself imagined. When mission work commenced in India, both European and native agents received the merest subsistence allowances; but now we see, especially in the Scotch and Anglican communions, native missionaries receiving salaries little inferior to those given to European agents; and many of the rank and file of each mission staff, emboldened by such examples, are naturally ever and anon urging the justice and necessity of raising their pay until the disheartened European missionary, subjected to these frequent importunities, is at times almost driven to believe that increase of pay, not increase of Christ's kingdom, is the chief end in view among the native ministry. The disastrous influence of such motives and feelings, alike on the European and the native missionary, and especially on the future of the Indian Church, cannot well be overestimated.

The matter assumes additional importance when we reflect that mission work may be said to have entered on its second stage of existence in India. The invaders have made good their landing, have seized and fortified numerous strategic points, and have gathered a numerous body of native auxiliaries under the banners of the Cross. Not invasion, but permanent occupation, is the object now to be sought—an object impossible of attainment, save by *making the war Support itself*. The question, how to do this, is daily forcing itself into greater prominence, alike in India, Europe and America, among European and native Christians; and many are beginning to see that the present plan of a stipendiary native clergy, dependent on foreign liberality for its support, is a grave obstacle in the way of accomplishing the end in view—the extension and consolidation of the Christian Church in India.

Of course, it is far easier to destroy than to create—to raise objections to existing systems than to construct superior ones; but an attempt to point out the defects of the present system of supporting the native ministry, finds ample apology in the evident indications of dissatisfaction therewith, of the consciousness that, however expedient or needful in the past, it is a mistake in the present—a mistake that will, as time rolls on, be increasingly inimical to the spread and strength of Christ's kingdom in India. And i view of the Indian tendency to all but deify precedent an custom, we must show strongly the evils of any establishe institution which needs to be remodeled or abolished, espe cially if it appeal to private gain or ease; or we cannot hop to overcome the conservatism so deeply inherent in th Indian people. Indeed, this unyielding conservatism is th chief characteristic of the Asiatic peoples generally. Th Arab and Turkoman hordes of to-day exactly reproduce, i character and habits, those of two thousand years ago. Th Indian or Chinese villager of to-day, ploughs, sows, works thinks, and acts, just as his fathers did two thousand year ago. Wave on wave of conquest has broken over him, bu the granite rocks yield more than he. Time moulds societ in Europe, it has fossilized it in Asia. The problem of th evangelization of Asia is thus, in all its main features, exact the same now as it was when the story of a risen Savio first challenged the attention and faith of the peoples Western Asia. May it not be possible that in the endeav to introduce Christianity in its western garb into India, th conservatism of the eastern character, and the Asia origin of Christianity, has been partially forgotten, esp cially in regard to the raising up of an efficient and self-su porting native ministry, the *sine qua non* of the evange zation of India?

Here, then, on the very surface of the question, lies a grave objection to the stipendiary support of the native dian clergy—it ignores this almost invincible conservati opposes immemorial Indian usage in reference to the s port of ministers of religion, and needlessly arouses dis and suspicion. For the innumerable clergy that support, are supported by, Hinduism, Buddhism, and Mahammadar receive no regular stipends from either foreign or na sources, depending instead on the voluntary offerings o people, the bounty of the charitable, or the revenues der from lands given for religious purposes by piously disp

individuals. So great is this religious liberality among the Indian people in support of those who profess to devote themselves to the service of religion, so small the amount absolutely needed to support native life, and so numerous the lazy hypocrites that tako advantage of these conditions, as sanyaisis, fakirs, dervishes, mollahs, etc., that it is said that, aside from the recognized priests and religious teachers in the community, *one-fifth* of the Indian population thus batten on the labors of the remainder. Religious liberality and enthusiasm are thus largely found among the Indian people, permeate their literature, are daily inculcated by their teachers, yet the noblest expression of these virtues is found, not in Hinduism, but in Christianity. Why then should it be so difficult to enforce these duties and develop these virtues in the Indian Christian Church? May not the cause be this, that foreign missionary societies, finding it easier to secure foreign silver than native zeal, have either willingly, or of necessity, ignored this solution of the problem of adequate and voluntary support of the clergy lying ready to hand, and, by the stipendiary system, aim, at vast expense and labor, to naturalize a European institution, contrary to Indian custom and usage, and thus unconsciously hinder the performance of these duties and discourage the growth of these virtues, by rendering their exercise unnecessary in the Christian community? If so, it is not so much that the native Christian is less liberal than the Hindu, but that the misplaced liberality of the foreign societies has led him to believe that *his* liberality is unnecessary. "What salary do you get?" is frequently asked of our preachers in the bazar, a question impossible to put to a teacher of Hinduism. Hence the idea naturally found in the Hindu mind,—"These men are servants, not of God and religion, but of the sahebs who pay them; unlike our priests and teachers who depend on the divine bounty communicated through the charity of religious people." The stipendiary preacher is thus regarded, not as a representative of religion, but as a part of the political machinery of the conquering race, like the policeman or magistrate. His religious influence is by this means so greatly neutralized, that the truth makes its way rather in spite of, than by means of, the stipendiary system. May we not learn something in this matter from the Hindus and Mahammadans we come to teach, something that will aid us in appealing to the laws of association, and the force of use and wont, so as to reach the perennial springs of reli-

gious enthusiasm and liberality deep hidden in the heart of the Indian people, and utilize them in the service of Christ and humanity? To us, *this* is the problem of the hour.

Some admit the defective and foreign nature of the present system, but think that nothing superior thereto, foreign or indigenous, can be found to supersede it. But such forget the Asiatic origin of Christianity, that it overran city and country in Asia, subjugating to its benign sway all, from the king on the throne, to the beggar by the wayside or the criminal in the dungeon, long before the accumulated wealth, the benevolent associations, mission societies, presidents, committees, and secretaries—all the machinery in which our artificial Christianized civilization delights to disport itself, was known or thought of. The handful of Jewish peasants and fishermen that set out to "turn the world upside down" for Christ, were sent out by no society, large or small, neither salary nor travelling expenses were paid them; the glad tidings of a risen Saviour filled their mouths, the spirit of faith, love and truth, their hearts, and persecution urged their travels; but wherever they found the means of support, there they found time and opportunity to preach Christ crucified, risen, reigning. And wherever, in city or village, or even in a single household, a few believed in the Word, there was gathered a Christian assembly of believers, who, copying the simple polity of the Jewish synagogue, chose the fittest among them to rule and teach the rest as their elders, *presbuteroi, episkopoi,* not as "*lords* over God's heritage," but as "primi inter pares." Like the knot-grass which stretches out its tendrils and strikes fresh roots on all sides, so the tree of life, personified in the early believers, threw out its tendrils and struck its roots far and wide, wherever sin was felt, and salvation from it sought. Missionary meetings there were indeed, but only for sending out missionaries, or hearing their reports on their return. Collections there were, not for the support of mission agents, but, reversing modern practice, for the support or relief of the parent churches. The converts were "commended to God and the word of his grace;" and having nowhere else to look they looked in earnest, and found the strength and wisdom they needed.

Now why cannot the Indian churches spread in the same way without depending on foreign aid and silver? It is everywhere admitted that they do not, and equally admitted that the early Asiatic churches did. Where lies the

difference between the modern and the ancient Asiatic churches? The Asiatic character is all but unchanged, fossilized, as it is, by the conservatism above alluded to; men are as much in need of salvation now as then; Hinduism is as effete as were the religions of Rome, Greece, Persia, and Egypt; God is as ready to impart to men his Spirit now as then, to endow us with his might, and to open the hearts of men before us. Why then cannot Indian Christians take hold on the arm of the Lord, and, strong in his strength, take up the work which they, and they alone, are fitted to do effectively,—the evangelization of India, in the spirit in which their spiritual fathers, the Asiatic believers of old, lived, labored, suffered, and died? Does not the secret lie in the state of mind indicated in the remark of a good native brother who, discussing this matter of the dependence of the native churches on the societies rather than on themselves and the help of God, yielded the whole question at issue by saying, "But why should the native churches pinch themselves to supply other means, while they have these visible means ready to hand? So long as the societies are able and willing to be their supporters and protectors, the churches cannot see the need of looking directly to God, and incurring useless hardship, nor can you expect them to do so."

The Indian churches must return to the simple organization, the voluntary, unpaid labors, the aggressive spirit, the holy, restless zeal of the primitive Asiatic Christians, ere they can attempt their work, emulate their success, or even maintain efficiently the spiritual life they now have; for the artificial ecclesiastical arrangements possible to, or produced by, the accumulated wealth and leisure of European civilization are out of place among the less advanced and poverty-stricken populations of India. And until the foreign societies are led to perceive the apparent paradox, that the wealth they lavish on the native ministry and churches tends to impoverish them, and to impede the progress of Christ's kingdom in India, there appears little hope of our seeing a revival of primitive Christian zeal and success therein.

Some may object here that the early Asiatic Christians were Jews and Greeks,—races possessed of greater energy than the Hindus; to such let Indian history reply. Sakya Muni, Sankara Acharjya, Ramanand, Kabir, Dadu, Nanak, Chaitanya, Ram Singh, and Keshab Chandra Sen, representatives of different ages and castes, from the king to the

currier, have proved the Hindus to be inferior to no other race in their ability to found religious sects and teach religious truth, in so far as they themselves grasp them, unaided by foreign teaching, silver or steel, and in the face of severe opposition from their countrymen. But the vivifying influence of Christianity is infinitely greater than that of Hinduism. "In him was life; and the life was the light of men." The Holy Spirit imparted through Christ, and his gospel is the most powerful, civilizing and enlightening influence the world has known, hence the greater energy and progress of those races that yield themselves most fully to its power. No more rational explanation, therefore, can be offered for the entire absence of the originality, independence and energy of their Hindu forefathers among the hundreds of thousands of Indian Christians, than that they are, to a great extent, overborne by the weight of the foreign influence, and the chains of foreign silver, so eagerly flung over their best men, so eagerly clasped by them, too; unconscious, or reckless, of the fact, that this dependence on foreign leadership and money carries with it moral and mental weakness, blight and death.

This naturally leads us to notice next its deleterious effect on the ministry itself. Take the history of the Christian Church as a whole, and we shall find that a well-paid clergy is ever a lazy one, and the reason is not far to seek. Men do not care to exert or expose themselves when they have what they consider a competency. It is not the well-to-do merchant, the rich landowner, the man of funded property, that most readily volunteers in war time; but it is the poor mechanic, the farmer and the struggling student,—men who have little heritage beyond their hopes—that risk their lives for their country or an idea. Now, as ever, when the angels of the Church say, "I am rich, and increased with goods, and have need of nothing," they become spiritually "wretched, and miserable, and poor, and blind, and naked;" and Christ spues out of his mouth the men who dare not be either cold or hot—their lingering love of truth preventing the first, their love of ease and profit the last. Compare, for instance, the Indian chaplains with the Indian Church missionaries, and the missionaries generally. And the worst is, that such not only shut their own ears, but forbid others obeying the call of God. The Anglican Church in the last century roused herself from her uneasy slumbers at the trumpet voice of Whitfield, but only to close the doors of her churches in

the face of her best and holiest sons. Wesley, shut out from his father's church, must stand on his father's grave outside to preach to the thousands crowding to hear the word. Howell Harris prays in vain for ordination at the hands of so-called Christian bishops, and is firm at last to take ordination from Christ himself, and go through the Welsh mountains, crying, "Awake, the kingdom of heaven is at hand." Bishop Lavington, not content with abusing the Lord's work, threatens to strip the gown off one or two of his Cornish clergymen for preaching Christ to the multitudes in the open air. The indignant retort, "Take your gown, I need it not to preach Christ in," revealed which of the two was the true "successor of the Apostles."

Briefly, religious enthusiasm, spiritual life and energy, ever flourish best amid poverty and contempt, when the darkness and danger around compel men most frequently to look to God above them, rather than to flowery paths beneath them. Christ's followers do most for the world when crowned with thorns, rather than with roses, wealth and social pleasures. But what has this to do with Indian preachers and churches? Much, very much; for if these temptations have so narcotic an effect on *English* Christians, the product of ages of Christian life, can we wonder at their yet more deleterious effects on the *native* Christians around us, possessed of only one or two generations of Christian life and training? In our well-meant eagerness to call forth laborers into the harvest field, we lay hands on almost every young man among our converts, who gives promise of fair intellectual ability, coupled with any desire for the work of the Lord among his countrymen. We thus frequently weaken the strength of our churches by withdrawing from among them many who would otherwise engage as volunteers in the Lord's army, while employed in some secular occupation, and at the same time induce among the younger members of the community the notion that preaching is a comfortable and respectable mode of livelihood, not so well paid, perhaps, as Government service, but presenting that great desideratum to the Hindu mind—moderately good pay with very light work, as compared with the labor of a clerk, carpenter, or farmer, yet work which they no more think of as voluntary labor, as the Lord's service, than teaching school, ploughing land, or making chairs. To illustrate, we have repeatedly had young men brought to us by members of our community, begging us to send them to the preachers'

class, as there was no better means of providing for them; relatives having died and left them dependent on others, with very little relish for *working* their way in the world. Fancy a widow, to whom, partly in kindness, as a means of support for herself and family, partly from our sense of her fitness and aptitude for the work, was offered a position as zenana teacher, bursting into uncontrollable tears on having the offer made her, crying, "Ah, that my husband should have died and left me to be exposed to this insult, to be asked to go from house to house as a teacher!"

The stipendiary system had made it almost impossible to explain to these people the view we take of these things as service done to the Lord, as having its reward in heaven; to them the preacher's stipend, and the Government grant for paying school teachers meant the same thing,—payment for so much work done. We have thus taken away the stimulus of the Apostles' reward—"the crown of righteousness,"—by the readiness with which we hold out the (to them) more tangible one of light work and steady pay, for the perfunctory performance of duty as preachers, catechists, or teachers. Of course we do not affirm this to be the case with all our preachers; many there are, no doubt, who look beyond the present world, cheered by the thought of a further reward to follow their eager labors in preaching Christ to their countrymen. It is not of this small minority, but of the many that we speak. How often have we been pained in different stations, at hearing preachers refuse to leave their present dwelling place for some other point; because "there is a good school for my children," because "it is dearer there," because—a hundred excuses rather than the real one—their hearts were not in their work, but in their own selfish comfort and that of their families. How often have we had to urge preachers to speak, instead of witnessing the eager eloquence of the man who really believes that his countrymen's eternal weal or woe depends on his words—how often some of them go to sleep when out in camp, leaving us alone to talk far into the night with the crowd eager to hear the truth. Take by way of illustration, a case of actual experience. We know of five preachers, connected with one station; one is pensioned, so we will pass him by, merely remarking that he has done good and earnest work in his day. No. 2, early in the year, refused to itinerate longer, yet wished still to do a little preaching in the city and draw pay from the society. Rea-

son,—his wife had obtained employ which would support both. No. 3 repeatedly begged for increase of pay. Reason —another preacher in an adjoining district, intellectually his inferior and who could not possibly get twenty rupees a month in any other employ, is getting fifty rupees, while he (No. 3) only receives sixteen ; raised to twenty. No. 4, with twenty rupees, repeatedly begging for increase of pay. Reason,—has so much to pay for rent and servants. No. 5, had been raised from eight rupees to twelve already this year ; again demands increase of four rupees ! Reason,—wife gets nine rupees from Government, son is supported in Serampore College, yet with this virtual twenty-five or more rupees a month, he professes to be unable to support himself, wife, infant, and give one rupee a month for his boy's clothes, etc. Yet No. 2 was formerly an agricultural laborer. No. 3, supported himself and wife, while Hindus, on ten rupees a month as school teacher. No. 4 was a laborer, and No. 5 a petty village shopkeeper, making on an average from five to eight rupees a month. Now here are five men, all the preachers of one station, all afflicted with the same disease, which, singularly enough, has only broken out, or increased in violence, since they were Christian preachers. Of their general Christian character we have no doubt whatever. No. 3, in particular, is highly respected by all who know him, but it needs little knowledge of our own hearts to understand how these feelings of discontent, envy, and imagined injustice, must rankle in the hearts of these men, and of hundreds like them, destroying their peace of mind, and their power for good. Some, especially some native preachers, suggest as the true remedy for this state of things, that these demands should be complied with ; but the truism that desire for gain is stimulated, not satisfied, by success, hardly needs proof now. Not the most ultra advocate of this view would affirm that the doubling of a man's salary will double his spirituality and efficiency ; or that an evangelist on a hundred rupees a month does, or can possibly do, as much work as five men on twenty rupees each. Not increase of pay, but increase of the content which springs from thorough consecration to Christ's service, will alone satisfy the rising wants of our native preachers, originating in their constant exposure to foreign influences. For no amount of " pay" will give spirituality, courage, efficiency, to the man, European or native, who has it not already ; and both theory and experience show that

those of our native brethren who receive high salaries, whether in secular or mission employ, do not so much excel in Christian courage, zeal and devotedness, those of their brethren who receive merely subsistence allowances, as to justify the increase of the salaries of our native evangelists as a means of adding to their efficiency as ministers of Christ, but rather the reverse. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Take another illustration. There are six young men, sons and sons-in-law of our old native preachers, employed in different places on salaries varying from forty to a hundred and fifty rupees monthly ; yet, save a few rupees given to missions when urged to do so, they do nothing directly for Christ's kingdom to which they personally owe all they have. Their idea appears to be that it is the business of Europeans alone to evangelize India. Remind them of their obligation to serve him who has done so much for them, even in a secular point of view, and they reply, "Why do not Europeans show us the way ? Why do not the missionaries who profess to come to India to seek the good of its people, show their love to them by living among, and like them, instead of living as they do in the European quarter, with all their European habits unchanged ?" Vain is it to expose the folly of such a proposal, and the frequent proofs thereof in mission life in India—vain to show that the question for them is not what Europeans do, or do not, in India ; but what is the duty of Indian Christians toward their own countrymen, and the need of their doing their duty in this matter in India, just as English or American Christians do toward their countrymen in England and America. Alas, their minds seem fatally warped by this idea of the *paid* character of all Christian labor in India, the exclusion of the volunteer element to so large an extent from it, and the premium given to the stipendiary system therein. Hence the spiritual life animating the first generation of native Christians so often all but dies out in the better educated and paid second generation, and our native churches, if deprived for a few years of the labor, zeal and *stipends* brought by the European missionary, seem so often to die a natural death.

Here lies the worst feature of the present system—its tendency to repress the growth of independent existence and effort in the native church, at least here in Bengal ; and thus to put far away the glad day when the Indian

Church shall assume its rightful place in Christ's kingdom as an independent and powerful part of it. The giving power of the foreign mission societies constitutes the sole basis of deciding the salaries of the native Indian ministry, at present. The giving power of the native churches themselves will, and must be, its sole basis in the future Indian Church. And here it may not be inappropriate to remark that, though not generally noticed, yet a little observation will, we think, show that, except where the State-church principle—the avowed and deliberate attempt to blend the Church and the world, and to assimilate the institutions of the former to those of the latter—exists as a State policy, a standard has been unconsciously adopted in determining the salary of the Christian ministry. Take the average salary of the *working* clergy—the curates, in the Anglican Church, or of the Baptists and other non-conformist clergy in England, and we shall find it just equals the wages paid to the better class of mechanics, such as carpenters, engineers, miners, shipwrights, etc., i. e., from £ 70 to £ 150 a year. Such too, we hear, is the case in Germany, and such we know to be the case in America. We are personally acquainted with several well educated men, some of them professors in colleges, in the western part of the United States, who live on 800 rupees a year, the average wages of a mechanic at the same time and place being from \$1½ to \$2¼ a day, that is, from 900 to 1,350 rupees a year. An American paper has recently stated that, notwithstanding the great rise in price of everything since the war, the average salary of the Baptist clergy in the south is 300 dollars, or about 600 rupees a year. Every attempt, therefore, to raise the salary of the native Indian ministry above a similar Indian standard—the average wages paid to native mechanics, carpenters, blacksmiths, miners, and other laborers, and especially every attempt to assimilate the salaries of European and native missionaries, is not only a defiance of Indian usages in regard to the support of ministers of religion, Hindu, Buddhist and Mahammadan, but also of Christian usages in Christian lands. It is an attempt to defy natural laws, and to sacrifice the good of the Christian community to the selfish importunity of a few individuals, by adopting a standard which cannot become general, and must therefore ultimately be abandoned, after causing infinite ill-feeling, envy and discontent among

the Christian ministry, and detriment and disgrace to the cause of Christ.

But, at present, our native preachers receive larger salaries than the average earning of the mass of their brethren, who out of their poverty cannot raise for the support of their pastors the salaries which foreign societies at present give with ease, and who therefore reason, and naturally, too, "We cannot pay our pastors the salaries given by the society to its agents; the society can and does; it ought and must therefore do so. But, as the society does it, where is the necessity of our doing it?" And thus the society doing so much, is often made an excuse for their doing nothing, not because the native Christian is illiberal, as we before remarked, but because he sees no pressing need for self-sacrifice under the present system. Christian zeal thus remains undeveloped, spiritual energy is crippled, and we look in vain for the development of that patient, yet enthusiastic devotedness without which the evangelization of India is an impossibility. For this work, if done at all, must be done by her own sons and daughters, independent of foreign aid; since all the wealth and aid of foreign nations combined cannot supply the lack of Christian patriotism, zeal and enthusiasm in the Indian, or any other people.

We cannot therefore urge too strongly on both the mission societies and the native churches, that this question does not concern simply the salaries of a few native agents, or the interests of any one society; it is far wider and deeper in its scope. It assumes that we are not working for ourselves or our own generation; we shall soon pass away, and others take up our work where we leave it off. It assumes that we are laying the foundations of a mighty future, that on our labors and decisions greatly depend the extent, the strength, and the security of the future Indian Church. It pleads that in all our deliberations, we should take for our ground of action—not present expedients, individual importunity, or the accidental liberality of foreign Christians, but principles which may stand the test of time, principles adapted, as far as possible, to the Eastern character, and which hence may, nay, *must*, be the basis of action in that Church in the future. We urge nothing very new or startling; we simply assume, what is generally admitted, that the present foreign paid stipendiary system, however expedient in the past or present, is utterly inadequate to the accomplishment of the end in view—the evangelization and

Christianization of India, nay more, must be largely abandoned ere that work be done. For all history exclaims against any large population being thus Christianized; it contradicts the genius of Christianity, which is God-aided self-help. The foreign churches will find it impossible to bear such a burden; and their very success will impose a limit in this direction impossible to be passed; while no ground exists for believing that the Indian Christian community will be more ready in the future for the beginning of a new state of things than at present. We appeal therefore to both the societies and the native churches to remember, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The essential element of true Christianity is *spontaneity*,—voluntary effort. As the water rushes upwards from its hidden source in the spring, as the leaves burst forth from the germinating force in the sap-permeated branches, so the human heart, acted on by the Spirit of God, bursts out into spontaneous action, growth, life. As well talk of paying a stagnant pool to bubble forth as a fountain, or promise a salary to a piece of timber to induce it to put forth buds and branches, as suppose that the action of the Spirit of God is dependent on the existence, or absence, of salaried agents in a Christian community. If the spirit be present, it will make itself felt; if not, all the wealth of the world will only produce an imitation of spiritual life—a soul-destroying sham. Voluntary effort has ever been the characteristic of living faith in the Christian Church, from the days when the first twelve were sent forth by the Lord to proclaim the Gospel of the kingdom, to the latest revival of spiritual life now going on in some obscure mission station, or backwoods village on the borders of civilization. How then shall we best develop voluntary effort and labor in Christ's cause among the Indian churches? How shall we raise a volunteer force which shall supplement, and, by degrees, perhaps, supplant, the present stipendiary agency? To dismiss the latter, as some suggest, is needless; sickness and death will thin their and our ranks fast enough; and unless constantly recruited, they will in a few years disappear of themselves.

Foremost stands therefore as an absolute condition, the need of a special and copious outpouring of the Holy Spirit on all our churches, European and native alike. Let that come, and all obstacles, within and without the Church, will

be swept away like feathers before the tempest. To this end prayer, regular, united, universal, must be made by the whole Church. And may we not regard as an omen for good the report of the results of "the call for prayer" issued by the Mirzapore Preachers' Association? That report has the ring of the true metal in it, the thrill which precedes the coming breeze trembles in its leaves, spiritual life is stirring in a thousand hearts, the cry has gone forth, let it swell louder till all shall know that our King, the Lord of Hosts, has come into our camp!

Let every Church in the land, therefore, unite in setting apart some one particular evening,—say Monday or Wednesday—for special prayer for the outpouring of the Spirit on themselves and on all. Let families unite in social meetings for prayer and conference on the same subject at each other's houses as may be convenient. Let party names be laid aside in this effort to secure the good of all; let there be but one distinction known among us, Christian and non-Christian; or, better yet, seekers after God, and those who seek him not. Let every Christian, male and female, pledge himself or herself to let no week pass without doing something for the glory of the Lord Jesus, and let them relate in these social meetings what the Lord hath done for their own souls, or for others through them, during the previous week. Use the strength we receive, the one talent as it comes, otherwise we can expect no more to be entrusted to our care. Let Bible classes be formed wherever they do not at present exist in connection with each Church or community, under the superintendence of the missionary, or of the best qualified "elder" brother among those assembling for the purpose,—for mutual instruction in the doctrines of grace, for mutual stirring up of the gifts in them. Urge especially all the young men to "improve their gifts" in these various meetings, and from these will thus arise the future volunteer pastors of all our native churches. Let all be expected to "bear witness" for Christ before the heathen around, best of all, by visiting their Hindu, Mahammadan, and nominally Christian neighbours or relatives, and telling out of a full heart what the Lord hath done for their souls. In this work our Indian Christian women may do a mighty work for their Lord and their country. Urge especially upon the many Christian young men who have left their homes to fill positions of usefulness and influence in distant places, the duty and responsibility which rests upon them

of thus "bearing witness" for Christ in word and deed; to "stand up for Jesus," since their conduct is, to the heathen around and especially their fellow-employers, the real Christian Scriptures, "known and read of all men"—a living record of Christianity to which its opponents look for proofs of its truth or falsity. In the Durga Puja and other holidays, let strong Christian parties visit the neighboring villages and fairs and proclaim Christ to their countrymen, by the *Kirttan* plan so successfully adopted by some, or in any way best suited to attract attention.

Let the good old Methodist rule of "a penny a week, a shilling a quarter,"—a pice or an anna a week, an anna or four annas a month, for the support of Christ's cause, be adopted by every Christian throughout the land. A pice a week the poorest can give, an anna a week the well-to-do should be ashamed to offer, though such is by no means the case at present. Let these funds be given either to the support of a pastor, or of an evangelist, who shall work solely in connection with the church or churches giving it, as their representative to the heathen around. An average of an anna a week from even one in three of the 300,000 Protestant Christians in India and Ceylon, if rigidly collected and rightly used—used in the old Methodist spirit of self-consecration, when, even in England, the salary (even when he could get it, which was by no means always) of a travelling preacher was £12 a year—ten rupees a month, would make the Indian Church *at once*, with the aid of God's Spirit, independent of foreign pecuniary aid, and at once secure her moral and spiritual independence, growth and success.

Many similar, perhaps better, suggestions might occur to any company of believers who, in the power of the Spirit, sit down to consider and pray over this matter; but one in particular must not be passed over. Prayer that the Lord would raise up from among the sons of the Church men of the old Apostolic stamp, on whom the command, "Go, speak all the words of this life," should act like a fire in their hearts and on their tongues—men who should go among the churches, and the heathen masses around, like electric clouds, charged with the spirit from on high, spiritually electrifying all with whom they come in contact, and followed everywhere by showers of divine grace, like Whitfield and Wesley in the past century. Men who shall do for the Indian Church and India what they did for England

and America, who, with their followers and fellow-laborers though beleagured by mobs hounded on by so-called Christian clergy and magistrates, bore calmly the abuse, blows and outrages showered on them, took joyfully the spoiling of their goods, the wrecking of their houses and chapels, if only they might hold up Christ before the multitude and win souls for him. We want men here like Nelson, the stone-mason, working by day and preaching by night, pressed into the army to stop his mouth, but in vain,—his preaching converted the soldiers and set them preaching too. Men like Thomas Taylor, who when sent to found Methodism in Glasgow, travelled five hundred miles to reach his appointment at his own expense. With no salary or sustentation fund to rely on other than "the bank of faith," with none to help him but God, he went bravely on with his street preaching, till a church was gathered, selling his horse to support himself, and starving on "a tight belt" and a meal a day till success came. Then, when offered a settlement in the Scotch Kirk with a good salary, he preferred to starve on as a Methodist rather than to live well as a minister of the Kirk. But time would fail to tell the heroic deeds of many a volunteer soldier of the Lord, past and present; despised, indeed, in "good society," but honored of the Lord in the salvation of souls, whose zeal neither direst poverty nor deepest snows can cool, no tempests damp, no abuse nor threats deter, no floods keep back from their appointments in the back slums of cities, in lonely villages, school houses and barns; finding themselves a thousandfold repaid, as the writer, for one, can testify, in the joy of seeing souls saved, Christ honored, and his kingdom extended. Come then, shall we not all take the result of the call to prayer above alluded to, the general desire for union indicated by recent movements in the native Christian community, and the recent remarkable answer to the prayers of the English and American churches, that the Lord would be pleased to raise up and send out the much needed missionary reinforcements, as a challenge to us to continue our prayers at the throne of grace for the outpouring of the Spirit? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We repeat, therefore, it is not recrimination nor depreci-

ation, but regular, persistent, fervent, universal prayer for the above object that we need; that Indian Christians may do for their countrymen what English and American Christians do for theirs at home, around them; that they may surpass the self-denial, religious liberality and zeal of their Hindu ancestors, as much as the example of Christ surpasses that of the Hindu deities. Neither is it a question of societies *versus* native churches. There can be no clashing between these, save as the result of misconception of motives and duty. The vastness of the field surpasses the utmost resources of both at present. Millions of the Indian people have never yet heard of the way of salvation, millions more have never heard it clearly. Vast provinces still lie almost untouched, or with here and there a solitary voice "crying in the wilderness." Let the churches pledge themselves to take up in its entirety the work around them in the older stations, do it in their own way with their own means as best they can; leaving the societies free to transfer all their men, money and machinery to the as yet untouched portions of the field. Both will gain strength thereby. The five talents of the churches will become ten by exercise. Their sincerity and zeal will draw thousands of undecided enquirers to give themselves to the Lord and his Church. Such accessions will stimulate the foreign societies to fresh exertions, and new victories in the new fields they take up. Before such combined onsets, the aboriginal tribes, Gond, Kol, Santal, Bhil, Naga, Kuki, etc.,—all within and all around the borders of India must yield to Christ; it will re-act on the people of the plains, and India in its might speedily become wholly the Lord's. Then shall the character of the Indian Church, adorned by the hereditary Indian virtues of patience, self-control, religious zeal, yet generous tolerance, shine out broad and clear on the pages of the future, bright with the splendor of its spiritual attainments and successes in the service of Christ.

"I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them. I will increase them with men like a flock."

Art. III.—PROGRESS OF MISSIONS IN BENGAL, 1861–1871.

By the Rev. W. J. Wilkins, Calcutta.

In this paper we wish to bring to notice a few facts connected with the Church in Bengal; the increased efforts it is making for the evangelization of the heathen, and the increased success that has attended its efforts in the ten years indicated above. Most opportunely, with the general census of the people made by the Government, the Calcutta Missionary Conference undertook to collect statistics of the Protestant missions of India; so that we are able by the aid of the census to see the great work that yet remains to be accomplished by the Church of Christ, and by the aid of the published statistics to see how far Christian effort has been successful during the period under review. And as those interested in Christian missions examine these statistics, and learn how much larger success has been given than most of them had anticipated, their heart-felt thanks are given first to him whose gift it is, and secondly to those who have caused this success to be known. By the publication of these figures the work of those who are quietly toiling on in almost unknown districts is brought to light, and the sympathy of those in more conspicuous positions is excited on their behalf; whilst the isolated Christian worker is able to form some estimate of the vast forces that are being brought to bear upon the common foe. By this means the rank and file of the Christian army are put in a position similar to that of the staff in a campaign. Soldiers lying before some strong fortress, or working in the trenches, or building a battery, or guarding a position, fully occupied with their own peculiar dangers, difficulties, and disappointments, are apt to measure the success or failure of the whole scheme by what they see immediately around them; and were it not for the cheering news they receive of brilliant achievements in other parts of the field, would soon become dispirited. But learning what is being done by other branches of the service and the success that is following their efforts, they see the reason of the effort they are called upon to make, and are able to form some idea of its relation to the whole plan of attack. So is it with those engaged in

mission work. A man busily engaged in conflict with the ignorance and sin of his fellows is in danger at times of yielding to despondency, as he sees the almost insurmountable obstacles that beset his path, and the apparently little progress that he is able to make. But as he is informed of the successes that are attending the great army of which he is a part, he is encouraged to fight on more vigorously than before, in the firm conviction that eventually he too shall come off victorious.

Before we come to notice the work of the Christian Church in Bengal, it may be interesting to those not familiar with the province, to mention one or two facts which the recent census has brought to light. We learn from it that the number of people under the rule of the Lieutenant Governor of Bengal amounts to 66,000,000, or more than double that of the population of Great Britian and Ireland. Of these 66,000,000 about 38,000,000 speak Bengali. 20,000,000 speak Hindustani, 4,000,000 speak Oriya, 2,000,000, Assamese, and 3,000,000 the aboriginal languages. The last mentioned languages, in most cases, previous to the arrival of missionaries, had not been reduced to writing ; but now in most of them a literature is in course of preparation. Classified according to *religion*, 43,000,000 or nearly two-thirds of the whole are Hindus ; 21,000,000 Mussulmans, and it is a singular fact to which the Lieutenant Governor calls attention in his Administration Report for 1872, that in this province alone there are more Mussulmans than in any other single country, not excepting Turkey itself. There are also about 3,000,000 who, but little influenced by their Hindu and Mussulman neighbors, remain true to the religion of their forefathers. And as it is these races which have enlisted the sympathies of missionaries so largely during the period of which we are writing, and from whom a very large proportion of converts have been made, it is most interesting to learn, that rather than diminishing in numbers as they are brought into closer contact with civilized peoples, they seem to be far more prolific than those who have long enjoyed a higher or lower form of civilization.

In speaking now of Christian effort among this vast population, we shall speak first of *Educational Efforts*, secondly of *New Stations*, and thirdly of *The Native Church.*

I. Progress of educational efforts.

Here, we shall notice first education amongst the *male* population ; and of the schools that are opened for boys, first the Vernacular, and then the Anglo-vernacular. The rage for the establishment of Anglo-vernacular schools seems stronger than ever ; and it is often a source of interest to the missionary in some remote village to be addressed in English by some little boy who is working hard at the neighboring English school, in order that he may be able to enter a Calcutta College and obtain a University Degree, which has become the necessary passport to a large number of Government appointments. Until very recently nearly the whole of the money spent by the Government on education, was devoted to English schools and colleges ; but it is a source of the greatest satisfaction to those interested in the welfare of the masses to see the noble efforts that are now being made by the Government for their enlightenment through their own languages. For missionaries generally there is, we are aware, very little need to attempt to show the necessity of mission schools. Those who go into the country districts, and are desirous of leaving behind them books, which may enable the people to remember the words they were able to address to them, or which may instruct them more perfectly in the truths of Christianity, are too often saddened by the reply, " What good will your books do me seeing I cannot read," to say that there is little need for missionaries to devote their time to the education of the young. But for the sake of those who may regard this work with disfavor, we would just mention that from the educational census, to which reference was made in a former number of this *Review,* taken in two districts in Bengal, and those by no means the most neglected of the province, it was found that out of 185 people, *there was but one child at school.* Of the 66,000,000 people in Bengal, there were some 200,000 pupils in Government and mission schools, and about 200,000 more in indigenous schools ; an amount of ignorance that is simply appalling. We venture to repeat an extract from the report of those who took that census. In giving the results of one tract, it was stated that "$4\frac{3}{4}$ per cent of the population could read, write and count ; 7 per cent could count and read a little, and were just able to sign their names." In one district not a single woman was reported as being able to read, write or count, whilst 88 per cent of the population had absolutely no education whatever ; in the

other district the number of women was entered as 17,407, out of whom six only could read and write. To bring this matter more clearly to view, we quote a sentence from the Administration Report above referred to, that whilst "in England the sum spent by Government for the *primary* education of every 100,000 of its population is rupees 36,810" in Bengal, "the average contribution of the State for the primary education of every 100,000 of its population is rupees 193." Acquainted with these facts, it should occasion little surprise if missionaries endeavor to the extent of their ability to remove this awful ignorance of the people, and it is an interesting fact, that during the ten years from 1861 to 1871, great progress was made in this direction.

In 1861 there were 127 vernacular mission schools in Bengal with 4,740 pupils; in 1871 there were 471 schools with 15,013 pupils, shewing an increase during the ten years of 344 schools, and 10,273 scholars. These schools vary considerably in size and quality. Some of them are most elementary, containing perhaps about 20 lads, meeting in an open shed, or, during the greater part of the year, under a tree, where nothing beyond reading and writing and the four simple rules of Arithmetic are taught; whilst others would meet in a good building, having a hundred or more children on the rolls, receiving instruction in Grammar, Geography, History, and Mathematics. The fees paid would vary from 1 anna to 2 rupees or even more per month. And as the number of good school books increases, and better qualified teachers pass through the normal schools, vernacular education will prove of far greater benefit to the country than it has yet done.

In *Anglo-vernacular* education the progress has not been so marked. In some of these schools instruction is imparted partly through the vernacular, and partly through the English language; or in some cases entirely in English. In the lower classes the boys begin to learn English and at the same time are taught various subjects in the vernacular, and thus prepare for the Government Minor Scholarship examinations; while others go on almost entirely with English in order to enter the University Entrance examinations. Of these schools and colleges in connexion with the various missions in Bengal in 1861 there were 28, containing some 6,369 pupils; in 1871 this number had increased to 40 colleges and schools, with an attendance of 6,841 pupils.

To the numbers of pupils in these two classes of schools must be added 1,053 for boys in normal boarding schools, which gives altogether 22,907 boys in the various mission schools in 1871, against 11,506 in 1861. Thus it will be seen that at the end of the ten years nearly twice as many boys were receiving systematic religious instruction in Bengal as at the commencement of that period; a fact which cannot fail to be deeply interesting to those who are desirous of the spread of Christian knowledge in this country.

We now turn to the growth of *female educational* efforts. In the boarding schools and orphanages the numbers are very nearly equal in 1861 and 1871. At the former date there were 797 girls in this class of schools, whilst at the latter date there were 857, an increase of only 60 children. But the girls schools open to all classes of the community have very largely multiplied. In 1861 there were some 40 schools, with 1,033 scholars; whilst in 1871 they numbered 148, with 4,431 scholars. An entirely new feature too has appeared in many of these schools. Formerly the parents were paid to allow their children to attend, and the children themselves were bribed to come; whilst in most cases now fees are regularly paid for them by their friends, and we believe in every instance they purchase their own reading books, and sewing materials. In some parts of the country the limit to this kind of work is simply the absence of the necessary funds to open additional schools. In addition, however, to these schools which are attended only by young children, in Bengal no less than 607 zenanas were open to Christian teachers in 1871, where no less than 1,094 ladies were receiving instruction. This latter class of efforts is almost entirely additional to any thing that could be done in 1861. We are aware that at that time a few ladies had gained admission to some houses, but the number of their pupils was so insignificant that no notice was taken of them in the statistical tables then published. But now almost daily the various missionary societies have to refuse to visit houses where their work would be gladly received, because they have not sufficient agents to attend to it. Taking then the result of the various mission agencies, for the education of the females of India, we find that there were no less than 6,382 under Christian instruction in 1871, against 1830, in 1861; a state of things the earlier missionaries would have been

delighted to witness, but familiarity with which has caused many to regard it with comparative indifference.

II. New missions that have been commenced during the decade.

When considering the action of an army in the conquest of a country, our attention is naturally directed to the aggressions made, the outposts secured, the forces and material introduced, and the general plan of attack; so in estimating the work of the Church in an enemy's country, we look for similar indications of aggression, new forces introduced into the country, and new plans of attack that are attempted. Nor are we disappointed with this aspect of missions in Bengal. In 1871 the number of *European ordained* agents was precisely the same (viz., 106) as in 1861; but the number of *ordained native* agents has been doubled from 16 to 32; whilst the number of *unordained native* agents has increased still more rapidly from 185 to 398. Thus we see that although the European agents are not more numerous, the number of Christians engaged in evangelistic work is far greater than heretofore. The need of this increased agency is at once felt, as we notice that the number of mission *stations* rose during the ten years from 68 to 102. New stations being commenced, additional agents were required to work them, whilst in many cases native pastors have been selected to take the place of their European brethren in the oversight of the Christian churches. This is as it should be. European missionaries endeavor as far as it seems good to them to retire from the pastorate of the churches, and to go to "the regions beyond," to gather in the wanderers to the fold. In some missions this is more systematically done than in others, but everywhere there seems to be a tendency in this direction. To prevent misconception on this point, it may just be mentioned that in some of those new stations, perhaps only a small school has been opened, or an evangelist located; whilst in others one, two, or even more European missionaries are engaged. A brief notice of some of these new stations may not be uninteresting.

1. *The Tamil and Telugu Mission in Calcutta.*

A considerable number of Madrassis have come to reside permanently in Calcutta. For the most part they have been brought as servants of military officers and others. A large proportion of them are Christians, Roman Catholic or Protes-

tant. For a long time they were utterly neglected, as they were unable to understand the languages spoken in Bengal, and were not sufficiently acquainted with English to profit by the English services. Rev. J. H. Broadbent of the Wesleyan Mission first attempted to establish a mission for their benefit, but on the arrival of Rev. J. P. Ashton of the London Mission from Madras, the work was gladly undertaken by him, as he was able to conduct services for them in the Tamil language. Mr. Ashton commenced this work in 1866, and after a few years an evangelist was obtained from Madras who was supported by the London Missionary Society. This effort was very encouraging in its results, as we see that in 1871, there were 80 Christians connected with the mission, of whom 18 were communicants, and their contributions during the year amounted to rupees 163. The last item is the more encouraging when it is remembered that all or nearly all the members of the congregations are domestic servants.

2. *The American Free Will Baptist Missions at Midnapore, and Santipore.*

The former station was formed in 1863, the latter in 1865. These were extensions of the mission established years before in Orissa. After eight years' work in Midnapore, the Society was able to report that it had two European missionaries, four European or Eurasian teachers for the girls' schools and zenanas, four native preachers, three native Christian teachers, and twelve native Christian female teachers employed; that they had gathered three Christian congregations, with one hundred Christians, of whom fifty-seven were communicants, and that these Christians contributed some rupees 50 during 1871; that it had two training schools with sixty-five students; and forty-three vernacular schools containing seven hundred and fifty children; 4 girls' schools with 74 scholars, and 35 zenanas open to Christian teachers with 75 pupils. At Santipore after six years' work the Society reports that one missionary, and one European lady teacher are employed there; that it has one native preacher, four Christian teachers, three male and one female; that a Christian congregation of 118 has been gathered, of whom 54 are communicants; that there is a training school with 35 students, and 10 vernacular schools with 140 pupils, and one girls' school with 8 scholars.

3. *The Wesleyan Mission in Calcutta.*

In 1862 the Wesleyan Mission was commenced. A substantial church and parsonage have been erected, and an English congregation gathered. The efforts of the people have been directed chiefly towards meeting the current expenses of Divine worship, and the paying off of the debt incurred in building. The ministers of this church have always availed themselves of opportunities of ministering to the soldiers belonging to the Methodist connexion who might be in Calcutta or the adjacent military stations. A native congregation has been gathered in Calcutta numbering 115, 67 of whom are communicants. These for the most part have not been converts of the agents of this Mission, but the chapel being advantageously situated, those who found a difficulty in attending more distant places of worship joined themselves with this congregation. The Mission has also two boys schools with 190 scholars, and two girls schools with 60 scholars. It has also opened a station at Baneurah in the Burdwan district where a catechist has been placed, and a vernacular school commenced which has 120 scholars in attendance.

4. *Missions to the Aborigines.*

(.a) *The Hill tribes to Darjiling and neighborhood.*

Almost simultaneously in 1870, the Baptist Missionary Society of England, and the General Assembly's Missionary Society of Scotland commenced missions in Darjiling for the benefit of the Hill Tribes in the neighborhood. Rev. J. C. Page of the Baptist Missicn opened a shop in the centre of the bazar where he met with the Lepchas, Bhooteas and others, and was engaged in preaching and teaching the greater part of every Sunday, on which day a great number of these people attended the weekly market. He has also visited their villages, and opened a small shop in a valley some distance from the station, where he remains for days together conversing with the people. But up to the end of 1871 no conversions are reported.

The Church of Scotland Mission has devoted its strength chiefly to schools. A number of boys who were formerly in their Orphanage at Gya were taken to Darjiling where they with others form a training school, in the hope that eventually they may become teachers of schools amongst the people of the hills. Already some 17 schools are open-

ed, having an attendance of 536 scholars. Attention was given to the men employed in the tea gardens in the neighborhood, and in various ways Christian instruction was imparted, and three adults are reported to have been baptized in that Mission during 1871.

(b). The Garo tribes near Goalpara.

In 1867 a Mission to these tribes was commenced by the American Baptist Missionary Union; and the success here has been most encouraging. In this Mission there were two missionaries and six native preachers, with five congregations. The native Christians in 1871, or after only four years' work, numbered 212, *all* of whom were communicants; and during the year 23 converts were baptized. Apparently this has been one of the most successful missions in India. There were three training schools with 40 students; and 14 vernacular schools with 200 boys attending them.

(c). The Santali Missions.

Three missionary societies, the Church Missionary Society, the Indian Home Missionary Society, and the Free Church of Scotland Missionary Society, commenced work at three distinct centres amongst the Santali population during the decade under review, in the order mentioned above; and the field is a most promising one. The converts in connexion with the stations of the C. M. S. numbered in 1871, 868; those in connexion with the I. H. M. Society, 35. The aborigines have attracted the attention, and enlisted the sympathies of the Christian Church in India far more during these ten years than ever they had done before. This need cause but little astonishment. The people are far more accessible to missionaries than the Hindus and Mussulmans. They have no caste, no religious books, no old religion, in most cases no literature. Success in few parts of the mission field has been more marked than amongst them. The people hear the Word gladly, and are free to accept it; and in some if not all of these missions some of the errors committed in the older missions are being avoided. The people are from the first taught to be independent of foreign aid for the support of their teachers, and are encouraged to help themselves. A single incident connected with one of these missions will show the character of the people, and to a large extent explain the great success that has attended Christian effort

amongst them. And this applies very largely to all the aboriginal tribes. Rev. L. Skrefsrud, giving an account of a large meeting of Santals, says, "the Santals have decreed that no Santal who becomes a Christian shall lose his privileges as a member of the community, and that their daughters shall not be withheld from Christian boys; that the God of the Christians is the God their fathers worshipped of old." He says further, that a meeting was to be held by a large tribe to consider the propriety of embracing Christianity *en masse*; and they raised no objection to the proposal that a number of their boys should remain with the Christians to be trained as teachers, to go afterwards amongst their own people.

(*d*). *The Chota Nagpur Missions.*

In the missions in this district the number of native Christians is almost equal to that of all the other parts of Bengal taken together; and the success that has attended mission work here is almost unparalleled in any part of the world. There are two Societies working here, viz., Gossner's Evangelical Missionary Society, and the Society for the Propagation of the Gospel. In 1851 in this whole district there were 31 native Christians; in 1861, 2,400, but in 1871, 20,727, whilst the communicants numbered 6,233. During 1871 alone there were 2,341 adult baptisms. It is as the missionary engaged amongst a Hindu or Mussulman population reads of progress such as this, that his heart is encouraged, and he is led to work on, believing that showers of blessing shall yet attend his labors; and his work shall prove to have been "not in vain in the Lord."

III. Progress in the native Church.

There has been a decided growth in the *number* of native Christians during the ten years. In 1861 there were 20,518 Bengali Christians; in 1871, there were 46,968; whilst the number of communicants rose during the same period from 4,620 to 13,502. The number of churches too increased from 138 in 1861 to 383 in 1871. These churches vary considerably; in some there would not be more three or four members, others again would have over a hundred. In all these churches, not more than three or four are self-supporting. The first that attained to this position was the Congregational Church as Bhowanipore near Calcutta. During the first five years of the decade under review Rev.

Dr. Mullens was most earnest in his endeavors to lead on the church there to this desirable condition, but although there was a decided growth year by year, it was not until the end of 1871 that it could be said that the church was altogether independent of extraneous help. Rev. J. Vaughan kept this object continually in view of the C. M. Society's congregation in Mirzapore, Calcutta, and at the end of 1871 a sum almost sufficient to form an endowment for the support of their minister had been raised, very largely by the people themselves. The tendency has been in most missions to endeavor to lead the people to this healthy position, though in most places, it must be admitted that the success has not been so marked as was desired. The poverty of the people in many cases will account very largely for this; whilst the fact that in past years chapels were built and kept in repair, pastors supported, books supplied and almost everything that was required was *given* by the missionaries or their friends, has prevented the people from learning the lesson that "it is more blessed to give than to receive." Still there are indications in many places that a better state of things may be looked for, and the missionaries who have endeavored to lead the people to see their duty in this respect are now regarded as friends rather than enemies. It is a most encouraging fact showing the progress of the native Christian church in liberality that during 1871 no less than Rs. 8,937 were contributed to the maintenance of Christian worship by the native Christians of Bengal.

Of the growth of the native church in *Spirituality,* it is not an easy matter to write unless one has charge of a congregation and is able to compare their present with their past condition. From conversation with missionaries in rural districts, and from their published reports one does not get a very encouraging account of the spiritual progress of the more ignorant people. But from the more influential churches in the larger towns, composed of men of better education, a far more satisfactory result is obtained. Rev. J. Vaughan, who has been for many years the pastor of the largest Bengali congregation in Calcutta, thus writes on this subject :—

"With regard to the tone of piety among our native communicants, I do not mean to say that it is what we should be satisfied with; very far from it; I do not think it is generally of an exalted character. There are indeed amongst our native brethren in-

stances not a few of a piety so deep, so earnest, so real that they may well compare with those recorded on the brightest pages of the Church's annals, but all are not stars of the first or second or third magnitude. Yet viewing our communicants as a whole, and comparing them with what, during several years of active duty in England, I learned of the *status* of their brethren in that Christian land, I should be inclined to say that the average of earnest devotion and heart-felt piety is relatively very much the same. We have to mourn in India as in England of love growing cold, of some who did run well, of some who 'have forsaken us having loved this present world,' of some making 'shipwreck of faith.'"

But we have also to speak of a brighter side. Mr. Vaughan mentions some interesting facts connected with individual Christians. He speaks of an old blind man who has been the means of leading at least twenty of his countrymen to the Saviour; of a poor old woman who has led at least a dozen of her sisters to trust in Jesus; of a scavenger who has been instrumental in leading no less than six of his fellow-countrymen to the Lamb of God. We know men who cheerfully devote their leisure time in the morning or evening without fee or reward to Christian work amongst their fellow-men. We know others who in office, bank, warehouse and shop, show by a consistent life and conversation what Christianity really is. We know those who regularly give one-tenth and even more of their income for the support of Christian worship and the preaching of the gospel to their heathen neighbors. We know of one man giving up a situation of Rs. 150 per month and taking less than half that sum, in order that he might labor amongst the ignorant villagers. We know another who has refused a situation under Government worth Rs. 350 per month, preferring to work on in the Church of Christ for less than one-third of that sum. The missionary is often twitted with the deficiencies in the character of native Christians, because perhaps some worthless fellow has assumed the name of Christ who had no title whatever to it. But to judge of all by these, is a most unfair proceeding. That there are most earnest and faithful Christian men in the Bengali Christian Church none can deny. That the number of such is increasing is the conviction of all those who know anything about them. But what the result of ten years' work is, it is impossible to say. We can reckon the number of Christians on the Church roll at the beginning and end of a given period; we can count up the number of rupees subscirbed by them in a certain year, and

can estimate their growth in numbers and liberality. But spiritual results cannot thus be weighed. It is an undoubted fact that Christianity has a firmer hold upon the affections of the professing Christians, and that it is leading them to work for Christ, more than it did. But to what extent this growth is the result of these ten years' working we cannot venture to say. And seeing that the tendency is towards a higher and better life, it is for us to thank Him whose work it is, and, at the same time, by example and precept, to endeavor to lead on our brethren until they and we come unto the measure of the stature of the fulness of Christ.

ART. IV—NOTES ON INDIAN PROSODY AND POETRY.[1]

BY THE REV. F. KITTEL, MERCARA.

IT is scarcely necessary to remark that poetry and music were cherished and cultivated by the ancient Hindus. The delicate question as to what extent the Hindus have been successful in music, the writer of this does not enter upon; their high attainments in poetry, however, are beyond all doubts. The oldest Hindu literature is in verse, viz., the hymns of the Rigveda. The poets of the periods to which they belong did not make their verses according to an elaborate system; with them poetical practice preceded metrical theory. They were led by certain feelings of harmony; and of the power of the harmony of their verses they thought very highly. It was their belief that without the assistance of metres or metrical compositions any important business, either of the deities or of man, could not succeed. The verses composed by them consisted of a certain *number* of syllables; they paid regard only to the number of syllables or the rhythm, not to their quantity; but one or two syllables more or less did not matter to them in the least. They had a knowledge of *verse-members* (*pada, páda*); in several hymns they employed *refrains* or a *parallelismus membrorum.*

1 See Prof. A. Weber's excellent article "Ueber die Metrik der Inder," in the 8th volume of his *Indische Studien*, 1863.

The word for metre in the Vedas is *Chhandas.* The poets of the Rigveda hymns plainly spoke of three chief metres: *gâyatrî*, *trishtubh* and *jagatî*, together with another, the *anushtubh.* At the time of the redaction of the Vedic songs when these were collected, arranged, and their employment regulated respectively in the Brâhmana period, besides these four metres a good many others were known by name. A number of seven metres, alluded to by the poets of the Rigveda hymns, and often adduced by the authors of the Brâhmaṇa treatises, was the following: *gâyatrî*, *ushṇih*, *anushtubh*, *bṛihatî*, *pañkti*, *trishtubh* and *jagatî*; another one, the *virâj*, used to be added to this series as an eighth varying in the number of its syllables. The first of the series, *gâyatrî*, consisted of 24 syllables; the last, *jagatî*, of 48: each increasing on the one before it by four syllables. Verses that contained more than 48 syllables (and in the Rigveda there are 138 verses of this kind) were called *atichhandas*, *i. e.*, metres that go beyond. The name of *sloka* was given, by the authors of the Brâhmaṇas, to certain memorial verses; such a verse might be either in the metre of the sloka afterwards used for epic poems, or in some other one.

In the period when the *Sûtras* or aphoristical treatises relating to the Vedas were composed, the number of Vedic metres was fixed to be 21. The *atichhandas*, as it was met with in verses of the Rig and Yajur veda, was divided into two classes (the *atichhandas* and *kriti* series), each containing seven metres; the first of these metres exceeded the *jagatî* by four syllables, and each of the following had four syllables in excess over its preceding one, so that the last comprised 104 syllables. The names of the metres belonging to the two classes, as they were fixed in course of time, and still now are in common use, are for the first class: *atijagatî*, *sakvarî*, *atisakvarî*, *ashti*, *atyashti*, *dhriti*, *atidhriti*; for the second class: *kṛiti*, *prakṛiti*, *âkṛiti*, *vikṛiti*, *sañkṛiti*, *abhikṛiti*, *utkṛiti.*

Already in the Brâhmaṇa period the metres had been classed as metres of the *devas* (godly beings), *asuras* (evil beings), and *manushyas* (men). The devas were said to use their metres also for vanquishing the *asuras* (Zend deities and people) who originally were more powerful than the *devas.* In the Sûtra-period, this view, excepting the man-metres, was carried on, and the seven chief metres allotted to seven deities; besides seven colors (*varṇa*) were

ascribed to them; they were distributed among seven Rishi families (*gotra*), and their seven notes (*svara*) were defined. According to the Sanśrit prosody of Piñgaḷa, the deities are: *agni, savitṛi, soma, brihaspati, varuṇa, indra,* the *visvedevas*; the colors: *sita, sârañga, pisañga, kṛishṇa, nîla, lohita, gaura*; the families: *âgnivesya, kâsyapa, gautama, âñgirasa, bhârgava, kausika, vâshishtha*; the notes: *shadja, rishabhat, gândhâra, madhyama, panchama, dhaivata, nishâda.* The metres beginning with *atijagatî*, are of the *syâma* color; those beginning with *kṛiti*, are *rochana.*

In the same Sûtra-period poets first began to speak of the form (*vṛitti, vṛitta*) of metres, *i. e.*, of short (*hrasva, laghu*) and long (*dîrgha, guru*) syllables (*dîrgha* with regard to the vowel, *guru* with regard to lengthening by position) at certain places of verses. The word *vṛitta*, by the end of this period, became the name for all the metres (or their form) which are composed of four lines (*pâda*) and of feet (*gaṇa*) that throughout are fixed both as to quantity and number of syllables (*akshara*). These metres, in opposition to the ancient Vedic, became the first step to the formation of the manifold worldly or profane (*laukika*) metres.

As *termini technici* for the eight unalterable *trisyllabical feet* adopted for the *vrittas*, eight literal marks were selected: *m* to denote a Molossus, *y* a Bacchicus, *r* an Amphimacrus, *s* an Anapaestus, *ƒ* an Antibacchicus, *j* an Amphibrachys, *Ch* a Dactylus, *n* a Tribrachys; and as those for short and long syllables: *l* (*laghu*) and *g* (*guru*), a syllable being called *glah.* Further, to point out certain numbers of syllables, names of objects that were thought to correspond to the numerical value in question, were introduced, e. g. *veda* = 4, *indriya* (senses) = 5; and besides algebraic terms were taken np, and algebraic examples given to compute the various possible combinations of feet in a vṛitta-class.

But profane prosody was not satisfied with metres regulated by the said trisyllabical feet (*atishara gana*); it introduced also the metre that is regulated to a great extent only by the number of syllabic instants or *moras* (*mâtrâ*), a long syllable containing two *moras*; it went still further by adopting mora-feet (*mâtrâ gaṇa*), and the metre thus obtained, was, in fact, measured by feet like the hexametres of Greek and Latin. The five mora-feet, each comprising four *moras* and interchangeable as to place, are: Dactylus, Spondeus, Proceleusmaticus, Anapaestus and Amphibrachys.

This development of Sanscrit prosody first fully appears in the *Chhandas sûtras* of the above-mentioned *Piṅgala* or *Pingala nâga*, whose work forms one of the six Vedângas. The work contains 8 chapters with the following contents:

Chapter 1 adduces the literal marks to denote the eight trisyllabical feet as well as short and long syllables, teaches what syllables are metrically long, and introduces the symbolical names for certain numbers of syllables.

Chapter 2 contains the names of *devas, asuras,* etc., for *Vedic* sham-metres, playfully making verse of mere prose.

Chapter 3 gives the seven regular Vedic metres as measured only by the number of syllables and their deities, notes, colors and families.

Chapter 4 introduces the 14 Vedic metres that lie beyond the regular, *i. e.,* the *atichhandas* and *kriti* series. Afterwards the profane metres begin, the first class of which comprises such as are measured by the five mora-feet, and the second class such as, to a great extent, are regulated only by the number of *moras* without regard to feet.

Chapter 5 begins with the *vrittas,* treating of such as are not uniform in the formation of their four verse-lines.

Chapters 6 and 7 (chapter 6 mentioning also the pause or caesura, *yati*) include all the *vrittas* that are uniform in the formation of lines, the same syllable-feet recurring invariably in the same places. These *vrittas* are the 21 Vedic metres in various profane garbs, beginning, in the abstract, with the *gâvatrî* type or genus of 24 syllables and ending in the *utkriti* type of 104 syllables; of each type the formation of a group of real examples is taught that vary in the form, but not in the number of syllables.

Chapter 8's first part forms an appendix to the foregoing two; in its second part it adduces algebraic rules for computing all the possible combinations of long and short syllables in verses of any length.

So far goes the Sanscrit prosody. Besides there exists a *Prâkrita* prosody, the peculiarity of which is that it has greatly developed the system of mora-feet. Canarese prosody comprises nearly the whole of the profane metres of Pingaḷa's work with occasional additions from the commentaries, and has a separate paragraph on the metres of mora-feet as far as they are specifically Canarese. One interesting class of Canarese metres, the *Raghate* or *Ragaḷe,*

is generally used for verses to be sung. The verses composed in it, show a great variety according to the musical modes or *tunes* (*râga*) and *times* (*tâḷa*) used.

It is highly desirable that some musical author should prepare a practical treatise on the rules of the very perplexing *native music.* Without its knowledge it is scarcely possible to compose melodious hymns for the people. The treatise ought first to appear in English so as to become the common property of all that take an interest in the subject. In a collection of 174 native hymns in honor of Krishna the writer finds 27 musical modes and seven times made use of.[1]

To return to Piñgaḷa, his date has not yet been ascertained with accuracy. However, he is known as having lived after the grammarian Pâṇini (whose work too belongs to the Vedâñgas), or, according to others, as having been Pâṇini's younger brother or at least the descendant of Pâṇini. H. T. Colebrooke states that he was the same, who, under the name of Patanjali, was the supposed author of the Mahâbhâshya, or great commentary on (Pâṇini's) grammar, and also of the text of the Yogasâstra. He lived certainly before the *Agni purâna* was composed. Patanjali may have lived in the middle of the second century before Christ, at all events not before that time; he may possibly, however, be referred to a subsequent time. The question is still pending.

When Piñgaḷa lived, the influence of the *Yavanas* (Greeks) must have made itself felt already to a great measure, and he is not unlikely to have adopted some new metrical notions from some *Yavana* scholar. "That the Hindus have always been an imitative people, and ready to borrow foreign ideas, is proved by an enormous amount of evidence; e. g., writing was certainly adopted by them from foreigners; their astronomy and medicine (partly, at all events) are of Greek origin; the Sikhs and similar sects are the result of intercourse with Mahammadans, and the Brahma Samaj

[1] Alphabetically arranged the *Râgas* are: *asâveri, ananda bhairavi, ahiri (aheri), erakala kambodi, kalyani, kambodi, ketara gauli, ghante, todi, dvijavanti, dhanyâsi, nâta, nilâmbari, panturarâli (panta-), purvi, billhari, bhairavi, madhyamavati, maravi, mukhari, yamuna kalyani, regupti, sankarabharana, sriraga, saranga, saveri, saurashtra.* The *Talas* are: *ashta, adi, eka, jhampe, trivide. (trivude), matta ruaka.*

derives its leading doctrines from Christianity. The Brahmans have even forged an *Allah* upanishad."[1]

The writer's long-cherished wish is that Hindu prosody and music, more or less, should be taught in all native Christian schools and institutions, so that the time may soon come when highly gifted youths will be enabled to compose poems of a really popular, though pure, character. Mr. Colebrooke once wrote concerning the Sisupâlavadha: "The Indian taste for descriptive poetry, and particularly for licentious description, has disfigured even this work which is otherwise not undeserving of its high reputation." Such a taste must be wholly eradicated, and the sooner the better. At the same time the acknowledged truth is to be inculcated, that genuine poetry is disfigured also by mythological allusions.

[1] Words of a well deserving and distinguished scholar. See also "Traces in the Bhagavadgîtâ of Christian Writings and Ideas," *Indian Antiquary*, Volume II, p. 483; "Notes on the Saiva Siddhânta," ibid., p. 343; Weber on the *Krishnajanmashtami*, ibid. Volume III, p. 41.

Art. V.—SIAM AND ITS RULERS.[1]

By the Rev. William Dean, d.d., Bangkok, Siam.

The first sovereign of Siam, of whom we have any authentic account, was Somdet Pra Rama Tibodi, who began his reign at the old city of Aynthea A. D. 1351, and continued his rule for twenty years. This dynasty, which bore the name of its first sovereign, included twenty kings, one of whom reigned twice, and the dynasty extended through 252 years. Some of these monarchs continued in power but for a few months, but one of them, Tibodi the Second, maintained his throne as long as did Solomon the king of Israel. The second dynasty began in 1603 and continued twenty-eight years during three reigns till A. D. 1631, when the last king was driven from the throne by the nobles and his place filled by the Prime Minister, Chau Piya Kalahom. The third dynasty began in 1631, and continued one hundred and thirty-six years during ten kings till A. D. 1767, when the Burmese sacked the capital city and carried the coffers and captives to Pegu. The chieftain of the Siamese army escaped and soon rallied his forces and established himself at Bangkok. He built here a walled city, and erected his palace on the spot now known as the residence of the late "second king." This military chieftain, a sort of George Washington of Siam who established this capital and first reigned in Bangkok as the sovereign of this kingdom, was a Chinaman, born in this country. He took the title of Piya Tak and reigned the acknowledged sovereign of Siam for fifteen years.

The Chinese, who now constitute a large portion of the population of Bangkok (numbering perhaps five-tenths of its half a million of people), have therefore no occasion to consider themselves as aliens in this land, since the first king here was their fellow-countryman, and they still hold many important offices under government, controlling largely the money and muscle of the country, and contri-

1 For the material of this article the writer is largely indebted to the *Bangkok Calendar*, by the late Dr. Bradley, and the *Siam Repository*, by the Rev. S. J. Smith.

buting more than any other class to the material wealth and political prosperity of the kingdom.

Piya Tak, after a somewhat turbulent reign, was assassinated A. D. 1782, and Pra Puta Yot Fa reigned in his stead. This latter king may be regarded as the founder of the fourth or present dynasty. He was a Siamese general of great celebrity under Piya Tak, and on the death of his king was called to take the vacant throne. The present king of Siam is a lineal descendant, of the third generation, of this sovereign. He reigned twenty-seven years and was succeeded by his son Pra Puta Lut La, in 1809. This monarch, Pra Puta Lut La, reigned fifteen years and was succeeded by his son Pra Nang Klau in 1824. This elder son of his father took advantage of the minority of his younger half brother, son of the Queen, and ascended his father's throne which lawfully belonged to the younger brother of higher rank. At this the younger brother, known then as Chau Fa Tai, to avoid collision with the usurper, entered the Buddhist priesthood, where he was also exempt from paying homage to the king. While Chau Fa Tai thus cloistered gave himself to study and distinguished himself in learning; his younger brother, also a son of the Queen, known as Chau Fa Noi, mingled with the world and gave himself to military tactics and ship-building. This young Prince, together with the present Regent, then known as Kun Sit, constructed the first two ships after a European model ever built in Siam. These young men with their attendants would go on board a ship coming into port and direct their servants each to take the measurement and model of a certain portion of the ship, then go on shore and join the observations of each, and draft a model of the whole, and when prepared with the model and material, would go to work, with their own hands often, in the construction of the ship. In this way, with a suggestion now and then from a ship captain, they constructed each a ship of good model and fine sailing capacities, and then learned enough of navigation to take sights and work out a lunar observation. These first ships, built by Prince Chau Fa Noi and Kun Sit, proved the beginning of a fleet of sailing vessels and steam boats, from the little *puff*, which pulls the house boats up and down the river, and the tugs which take the ships to and from the Bar, up to the steam yachts and steam ships of war, which altogether furnish a floating capital which might do honor to any civilized nation.

Some of these have been ordered from western countries, while others have been built here, mostly by native and Chinese artizans.

His Majesty Pra Nang Klau, in spite of the enterprise of some of the younger and more enlightened men among his subjects, continued his seclusive policy, and plodded on over the beaten track of the dark ages, resisting to the extent of his power every effort for the enlightenment of his people and the enlargement of the commerce of the country. Treaties of commerce had already been negotiated with Portugal, England and America, and he dare not ignore them; but he gave practical proof that he rejoiced in every circumstance which served to render them abortive. At one time teachers and domestics were frightened away from European dwellings, and as far as possible the common people were taught to look upon Europeans as enemies to them and their country. This reign furnished the hot-bed for maturing the seeds of what is popularly called "Old Siam," and notwithstanding the enterprising endeavors and more enlightened views of the present king and his royal father, seconded by some of the younger members of the nobility, it will be a long time before we cease to reap the ripened fruit of that baneful harvest of intolerance and barbarism. Among the prominent ministers of that reign was Somdet Oug Yai, whose descendants have continued to fill some of the most important offices of Government, and still furnish the Regent, the Minister of War, the Minister of Foreign Affairs, and the governors of some of the provinces. The members of this family have a preponderating influence in the Government; they were prominent in restoring the late king to his rightful throne, in securing to the present sovereign his lawful succession, and are among the most efficient promoters of national improvement.

H. M. Pra Nang Klau continued to the end a secret dread of Europeans and in various ways discovered the suspicion that they were plotting the capture of his kingdom. Merchants were supposed to be the agents of foreign governments, sent here to gain a footing that they might take the country. Even the ministers of religion were by him credited with a commission from the kings and powers of western nations to spy out the land and prepare the way for a coming legion of warriors to take his crown and kingdom. Hence no European was allowed to buy a foot of

land, nor even to live except in certain prescribed localities. While religious toleration was professed, the natives were warned against becoming disciples of the Christian religion, lest when discipled, they should be employed by their teachers against the peace of the country and welfare of the people.

This isolated policy was sternly pursued by H. M. Pra Nang Klau through the twenty-seven years of his reign which ended with his death, April 3, 1851. On the demise of His Majesty, at the suggestion of His Excellency, the Pra Klang, the assembled princes and ministers of the realm gave their cordial approval for the recognition of H. R. H. Chau Fa Yai as the supreme king of Siam. He was therefore waited on by the high ministers of state and requested to leave the cloister where for twenty-seven years he had been a recognized Buddhist priest, and accept the crown of his royal father of which he had so long been deprived. In yielding to their request, he suggested that his younger brother Chau Fa Noi be made *second king*, to aid him in the arduous duties they sought to impose upon him. This suggestion was promptly adopted and H. R. H. Chau Fa Noi was duly recognized as second king.

Although the position of second king in Siam is a nominal one, involving no responsibilities in the administration of the Government, and does not secure the throne to its holder in case of the death of the supreme king, still this was a politic appointment, inasmuch as it secured the good will of the younger brother for the support of the throne by allowing him to share in the honor without shouldering any part of the burdens of the government. He continued to occupy his honored position to the satisfaction of all concerned, till the close of his life in 1865, and his death was sincerely lamented by his elder brother on the throne who bowed in tears at the bed-side of his dying brother.

This second king had a well developed manly form, good mental endowments, and a cheerful generous nature. Though not so scholarly as his elder brother, he could speak and read the English language to some extent, and had much general information and practical wisdom. He continued to the end a popular prince and was every way qualified to fill the throne of his royal father, had it not been so well occupied by his senior brother by the same mother.

His son, who received from his father the name of George Washington, now succeeds him as second king, and inherits much of the father's manly proportions, gentlemanly bearing and generous character.

The ascension of Chau Fa Yai to the throne as supreme king of Siam occurred on the 15th of May 1851, he being then forty-seven years of age. At his coronation Europeans were invited to a royal dinner, and more enlightened views of conducting the government were announced, and a more liberal policy in regard to foreign intercourse inaugurated. Carriage roads were made, new canals were opened, ship duties were lessened, monopolies suppressed, agriculture encouraged, steam-boats were built, steam mills erected, commerce promoted, and a religious toleration proclaimed worthy of the most enlightened Christian nations. It is not reasonable to suppose that a policy so liberal and so much in contrast with the previous administration should be introduced to a practical working without some friction and some failures. The under-officials and common people had been so long accustomed to the old regime, that they would be slow to see the wisdom of these new measures and slower still to adopt them. His Majesty is entitled to all the more credit for lifting his people from so low a grade to a higher level under such serious embarrassments. With subjects unenlightened, resources limited, necessities multiplied, with an honest endeavor to improve the material resources of his kingdom and the welfare of his subjects, he labored under responsibilities and was encompassed with difficulties not easily understood by others. In view of his antecedents and surroundings—the grave innovations upon the established customs of the country, and the introduction of striking novelties from western nations, we may justly give him credit for rare sagacity and indomitable perseverance, and pronounce him one of the most enlightened and liberal minded Asiatic princes of modern times.

He was perhaps the best Pali scholar of the land. He read Latin intelligently, and kept up an extended correspondence in English with men of various callings in different parts of the world. If he was a little vain of his capacity in writing English, it was pardonable, in view of his slight facilities in learning the language, having never left his native land and having enjoyed the occasional instruction of Christian missionaries as his only teachers. As

an illustration of his English idiom and at the same time as a proof of his unwavering adherence to Buddhism, we quote the closing sentence of a letter received from him in China: "*Your very true friend, but a sincere hater of Christianity.*"

In person, His Majesty was tall for a Siamese, who are below the common stature of Europeans, and was as much distinguished for his leanness as his royal predecessor was for his obesity.

The king died October 1, 1868, aged sixty-four years. During his reign of seventeen years he became the father of eighty-four children, sixty-seven of whom were living at the time of their father's death.

The eldest of these sons, under the title of Pra Maha Chulalongkon, now occupies the throne of his father as supreme King of Siam. He ascended without a national struggle as peacefully as the eldest son of an English gentleman would come into possession of his deceased father's estate. It is recorded that "*H. M. S. P. P. Mongkut*, died October 1, 1868, at 9 P. M., and the Prime Minister soon convened the royal counsellors, and before midnight the succession was determined and every thing going on smoothly." The coronation of his present Majesty occurred November 11, 1868, in the sixteenth year of his age. During these five years of his minority the Government has been administered by His Grace the Regent who now at the age of sixty-six ostensibly retires from regal responsibilities.

During the Regency, H. M. has visited Singapore, Batavia and some parts of British India, learning much by personal observation which will doubtless produce happy fruits during his public administration. Many public works have already been effected, and improvements in the architecture of the public buildings, in the costume and customs of the people have been inaugurated, which promise progress in the right direction. Something has been commenced by way of education in the study of western literature and science, but the officers of Government are not awake to the influence of education on the prosperity of their country, and the common people are not willing to make the needful effort for profitable learning.

The improvement of dress which can be made with money is comparatively easy and gratifying to vanity, but solid learning which requires study is distasteful and costs too much labor. If the Siamese were to apply themselves in earnest to the study of western language and modern

science, it would advance them more on the high road to national wealth and political greatness than all the European costume and foreign customs, all the draw-bridges and steam-boats they have introduced into the land.

This is not all they want, nor what most they need. They need an improved morality to promote their pecuniary and political prosperity. The *idolatry* of the people is a heavy pecuniary burden upon the country. The material support of twenty thousand Buddhist priests in the capital alone, at the rate of food and clothing for a common coolie, costs this city *one million, one hundred and fifty-two thousand dollars, a year!* This does not include the millions expended for the same object through the country for a class of *consumers* who do nothing in return for this annual expenditure. In addition to the cost of cloth and curry for these locust swarms of idlers, no small expense is incurred for their dwellings. These buildings occupy the most eligible sites in the city and country, and they are more substantial and costly edifices than those occupied by the populace, or even by the nobility, still the religion of the land teaches the people that it is a merit-making act to build these costly temples, and feed and clothe their occupants, though the temples are made the cities of refuge for outlaws and idlers. A reformation here would promote national morality, wealth and prosperity.

Another parasite which is sucking the life blood from this national trunk is the *Gambling Farm.* The young king has proposed to cut it off; but some of his ministers urge him to nourish it, since it yields five thousand Ticals to the revenue of the Government, forgetting at the same time that it annually sucks from this body politic one million and two hundred thousand dollars for its own monopoly, and in the language of another "gives in return, corroding excitement, blasted hopes, enslaved wives and children, and a harvest of turmoil and obloquy—suicide and murder."

This picture of the Gambling Farm, may be taken as a family likeness for the other Farms. Such as the Spirit Farm, the Opium Farm, the Brothel Farm, which are also employed to increase the revenue of the Government. The Siamese, with some other nations have yet to learn that licensed iniquity does not improve the wealth and prosperity of the country notwithstanding the temporary increase of its revenue.

Although the late coronation (November 16, 1873) has inaugurated an enlightened sovereign, who by his first royal act changed a crouching assemblage of vassals into a standing audience of princes and nobles,—and although this company of peers and heads of the people have in part exchanged the scarfs of savages for the costume of civilized life, still they need something more than an erect posture and a fashionable costume to constitute them the leaders of an enlightened people. They must have a change of religion before they become a great and prosperous nation.

We congratulate the people of Siam on the coronation of their young king, who on reaching his majority now formally takes the sceptre into his own hands. From observation of his royal father's reign and his own travel in other lands, he has gained enlightened views of his position and responsibilities as the sovereign of the realm, and he enjoys the loyalty of his subjects and the good wishes of the civilized world. We shall watch with prayerful interest the development of those improvements already inaugurated and expect to see in addition to the improved costume of the kingdom, that regeneration of its heart, which shall produce Christian character, commercial integrity, and personal happiness.

Art. VI.—OUR VERNACULAR PUBLICATIONS.

By the Rev. E. M. Wherry, Lodiana.

In the great world-market, supply and demand seem to be subject to the law of *adaptation*. Articles of a comparatively coarse and rude structure may find a ready sale among a rude people, while they would be rejected as rubbish by a civilized race. We smile at the stupid simplicity of the savage, who gives fabulous prices for a few gaudy trinkets. Yet after all, the African, who gives a large quantity of ivory for a gay head dress or a handful of colored beads, is guided in his choice by the law of adaptation. He knows of no way to make the ivory subserve his needs, but he readily sees how the gay cloth and gaudy beads will satisfy a want. Merchants, therefore, diligently study the wants of the people with whom they carry on their business. The same men, who go to the savage with showy trinkets, are equally careful to satisfy the refined taste of a civilized people. For these they not only bring such articles as are needed, but at the same time have them put up in such neat and attractive parcels as the cultivated taste may demand. Progressin civilization begets improvementin taste,and this in turn begets improvement in style and dress. It follows therefore that wares in order to gain a ready sale, must be adapted to the taste of the buyer whether he be an African or a Parisian.

There is scarcely any department of trade, where this principal is more generally observed than in that of Publication. If we look into any of the book-shops of Europe or America, we cannot fail to be impressed with the amount of care and labor bestowed upon every article of which books are made ; the delicate tint of the paper, the quality of the ink, the cut of the type, the beautiful illumination, the style of the book, and last but not least, the exquisite binding. All the resources of art are pressed into service to adorn the products of thought and to adapt them to the cultivated tastes of these highly civilized nations. The thoughts of a Milton would now find a difficult sale, if presented in the rude jumble of small and large pica, capitals and italics, and no less rude covers of the books of the seventeenth century.

This principle of adapting publications of all kinds to the

cultivated taste of the reading portion of the population, operates with equal force in India, and demands the careful attention of all who would present their printed thoughts in a popular and attractive form. The writer of this article does not possess either that knowledge of a practical printer, or that extensive acquaintance with the widely differing tastes of the nations of India necessary to speak authoritatively as to what should be done, but it is patent to every observer that vernacular publication is yet in a very primitive condition in India. There are, however, a few points on which much improvement could be made with ease, and thus at least a few steps be made in the direction to which the rapid progress of Indian civilization points.

(1.) *Needed Improvement in Printing.*

In the typography of the vernaculars much remains to be done by way of improving the *shapes* of the letters. This is true of some of the characters at least; *e. g.*, Panjábí and Persian Urdú. The Persian type in existence is quite unfit for use. He who will do for this character what Mr. Hallock has done for the Arabic will bestow an almost priceless boon upon the nations of North India, Central Asia and Persia.

Then again, excepting the titles of books, or the headings of chapters, but one *size* of type is used throughout the same book. Why should not capital letters be introduced into the Sanscrit character and others derived from it? Why not invent a system of stops suitable to the *genius* of the respective characters printed? Nothing could be more incongruous than Arabic or Sanscrit type interspersed with English stops. Ornamental letters of various sizes might be used for titles, headings, etc. Something corresponding to our italics would be of great use.

A still further want is the material for illustration. Oriental scenes as represented by western artists are not often suited to Hindustan. We need something distinctively Indian. It is said that natives of India generally fail to understand pictorial representations. Is not this due almost entirely to the fact that the scenes generally presented to their gaze are strange? Had we purely *Indian* scenes, the reading classes, at least, would probably understand them as well and appreciate them as much as we would ourselves.

(2.) *Needed Improvements in the Style of Publication.*

Until quite lately almost all vernacular books and tracts

were printed in 8vo., 12mo., or 16mo., (demy). Recently improvements have been attempted, and a greater variety of styles has been brought into existence. There is still much room for improvement. All the varieties of style used in Europe should be introduced, at the same time retaining every thing good in the native style. It is a great mistake to suppose that the people of India are indifferent to the attraction of a nicely shaped book.

(3) *Needed Improvement in Book-binding.*

Closely connected with the style of a book is the binding. This should be done in the neatest and prettiest mode possible. Tracts should be dressed in attractive colors, illustrated with nice designs or pretty pictures. Bound books should be ornamented in gilt and colors.

We all know how attractive a neatly bound book is, and how most men are tempted to buy such a book, even before they are acquainted with the subject of it. Publishers of silly novels and works of an immoral or irreligious character are careful to leave nothing undone to render them externally attractive. Should not the children of light show equal wisdom in publishing the truth ? The writer has experimented upon this point for upwards of two years, and is able to testify that, as far as his experience goes, a poor tract or book in a nice cover, will always have a larger sale, than a good book or tract in a poor dress. This accords with reason. For generally the eye of the purchaser is attracted by the cover rather than by the title or matter of the book, and often the name is only learned after the attention has been attracted by the style and cover. A man is often induced to buy a book because it is pretty, and then to read it because he has bought it.

Many other improvements might be suggested ; many have no doubt suggested themselves to all in any way engaged in the work of vernacular publication, such as the art of lithographing illuminated Scripture texts and tinted pictures. Again, if we wish to print cheap books we must introduce stereotypy and electrotypy.

These few remarks are sufficient to call attention to this important subject. Cannot some of our enterprising publishers get out from England or America skillful men able to make the needed improvements, and at the same time fitted to instruct native workmen in the higher branches of printing, illustrating and book-binding ?

Art. VII.—THE AMERICAN METHODISTS IN NORTHERN INDIA.

(1.) *Report for the year* 1873, *and minutes of the* 10*th Annual Session of the India Conference of the Methodist Episcopal Church, U. S. A.*

(2.) *Report 3rd, 4th, 6th, 7th, 8th, and 9th Sessions.*

(3.) *Tahrírát Yáddásht, Kamáón and Garhwál District Kanfarans,* 1873.

(4.) *Tahrírát Yáddásht, Rohilkhand District Kanfarans,* 1873.

(5.) *First Annual Report of the India Branch of the Woman's Foreign Missionary Society of the M. E. Church, U. S. A.,* 1871.

(6.) *The Doctrines and Discipline of the M. E. Church,* 1872.

The advent of the American Methodists in India, was an event of considerable interest and importance in the history of evangelical missions in this land. In its external aspect it was the contact and collision of the youngest, most energetic, aggressive and enterprising organization of evangelical Christendom, with the oldest, most impassive and immobile, most heterogeneous, subtle and obstinate form of perverted religious faith in the world. Even in the old country the Methodists are distinguished from other bodies of Protestant Christians, by their power of self-propagation, their skillful use of all the means and appliances at command, their untiring energy and zeal, and their marvellous adaptation to the wants and weaknesses of the masses. When to these are added American independence, self-government, enterprise and daring, it was to be expected that in due time, results of this new undertaking would appear, that would challenge attention.

The first step taken by the Methodist Episcopal Church in America in carrying out its project, was to send Rev. W. Butler to survey the field and fix on the most eligible spot for commencing the work. He reached India in 1856, shortly before the death of good Bishop Wilson, in consultation with whom and other experienced friends of missions, and after surveying the field

personally, he selected Rohilkhand as, on many accounts, the most inviting and suitable for his purpose. It is a compact district, bounded on the east by Oudh, on the north by the Himalayas, and on the west and south by the river Ganges, and containing an area of about 11,000 square miles. Within these limits there is a population of 5½ millions, at an average of 500 to the square mile. Of this one-fifth are Mahammadans and the remainder Hindus. At that time no regular mission work had been organized in the district, though there was a small settlement of native Christians at Bareilly, the result of the efforts of a former chaplain. Bareilly is the chief city of the district, and contains a population of 102,000; Shahjehanpore 72,000, and Muradabad 62,000. There are twelve cities with a population of from 12,000 to 50,000, and twenty-seven from 5,000 to 12,000, and smaller towns and villages innumerable.

Besides the district of Rohilkhand, attention was directed to the adjoining large district of Oudh, with its population of eleven millions, then recently annexed to the British Empire. The Church Mission Society had already commenced or was just commencing work in Lucknow, but all the rural districts were open to any society that could occupy them. Some general understanding was arrived at, by which, drawing a line north and south through Lucknow in the centre, the western division, adjoining Rohilkhand, was left to the Methodists, while the eastern half was left to the C. M. S. as each could occupy them. Thus a population of upwards of eleven millions of Hindus and Mahammadans was taken in hand by this young and vigorous offspring of the Protestant Church.

Although, however, regular mission work had not been commenced, or only recently commenced on a small scale, among this large population, it is not to be supposed that the people had been entirely unaffected, even then, by what had been going on in other parts of India. The native army, so soon to break out in open mutiny against the Government, and whose different regiments were stationed in all parts of Northern India, was chiefly recruited in the provinces of Oudh and Rohilkhand; and the men frequently visited their homes on leave, bringing with them reports of the changes going on elsewhere. Among the causes which led to the outbreak, few candid and competent persons will doubt, that a vague, subtle, mysterious consciousness, that "the old order" of ideas, on religion as well as other

things, was "changing and giving place to new," was one of the most potent. This was always declared, in various forms, by the rebels themselves, to be one of the chief causes of the mutiny; and even supposing this to be a mere pretext, it at least implies a readiness in the people to believe and be influenced by it, or it would not have been used. How far this state of the popular mind was favorable or otherwise to the great object of missions, is a question open to discussion.

Operations were commenced by Mr., now Dr., Butler in the city of Bareilly in the beginning of 1857, shortly after his return from the Missionary Conference at Benares. In about three months, however, the work in Rohilkband was abruptly brought to a standstill, by the outbreak of the native troops at Bareilly and the massacre of the Europeans who had not previously retired to the hills. Happily the mission family had been ordered out of the station by the commanding officer, with the other non-combatants, before the outbreak took place, and had taken refuge with them at Naini Tal in the adjoining Himalayan province of Kumaon. This circumstance led to the subsequent occupation of that place by the Methodists, both as a sanitarium and a mission station. In the close of 1857, Mr. Butler was joined by Rev. J. L. Humphrey from America, and before the close of 1859 six other mission families had arrived, to carry on the work which was resumed in Bareilly and commenced in other stations, as soon as possible, after the suppression of the mutiny. Instead, however, of giving details of the progress of the work, the order in which the different stations were commenced, the difficulties encountered, and the way in which they were surmounted, it will be better to give a summary of the results now apparent of the past fifteen years' labor, as stated in the Report, the title of which is given at the head of this article.

Leaving out of view then, for the present, the work recently commenced beyond the limits of Rohilkhand, Kumaon and Oudh, let us see what progress has been made during the period referred to, in the evangelization of these districts, which have been organized into separate mission districts of the India Conference of the American Methodist Episcopal Church, with a presiding elder appointed over each.

In the Kumaon district, which is placed first in the Report,—probably because, owing to the interruption in

Rohilkhand already referred to, actual mission work, in the way of teaching and preaching to the natives, was first begun there,—the Conference now recognizes four separate stations, viz., Naini Tal, Paori, Eastern Kumaon, and Pali. The last, however, has not yet been actually occupied, but is announced as "to be supplied." Four missionaries, including the presiding elder, whose duty it is continually to visit all the stations, have been definitely appointed to the district, and another is promised to take charge of the English Church at Naini Tal. There is a good understanding happily established between the Methodists and their brethren of the London Missionary Society, who were the first to enter the province, but are not able to occupy the entire field, being only two in number and with no prospect of increase. This fraternal feeling is cherished and co-operation secured, by a united general committee of the agents of both Societies, with a large admixture of lay members. The Methodists now report 825 boys and 86 girls as under instruction, with an average daily attendance of 573 boys and 64 girls. In membership 42 probationers, 51 full members, and 4 local preachers are reported, which would make a total of 97 members. To the uninitiated, however, there is some ambiguity in this mode of reporting, and this is rather increased by a comparison of the Mission reports for Naini Tal and Paori for 1871, with the mission census taken in the same year. The Mission report gives a total of probationers 62, full members 37, and local preachers 3, total for both missions 102, while the census report gives "total native Christians" 87. There is a still greater discrepancy between the Mission and census reports for the separate missions for that year, as will appear from the following table:—

	Naini Tal Total.	Paori Total.
Mission Report ...	51	48
Census do. ...	24	63

It is not obvious to outsiders how these discrepancies are to be explained, or what is the principle of classification adopted by the Methodists. The term "total native Christians," is generally understood to include children. Do the Methodists include them in the term "probationers?" or

does that term mean, as it seems to do, candidates for baptism? If so, how can they be reckoned in "membership" at all? and where are the children reckoned?

In the Rohilkhand district, ten separate stations are announced, to which ten foreign missionaries are appointed. Not, however, one to each station, as there are four at Bareilly, two at Shahjehanpore, two at Muradabad, one at Budaon, and one is presiding elder. Of the remaining six stations, three are supplied by native agents and three "to be supplied." The total number of scholars reported for this district is 3,547, and the average daily attendance 3,106; a much better proportion than in Kumaon. Of these 1,849 are boys and 1,257 girls. The membership is, probationers 508, full members 612, local preachers 20. Here, again, ambiguity arises from the principle of classification not being understood. The report of the same stations for the preceding year gives full members 563. Now, during 1873, 220 adult baptisms are announced, and only 6 deaths. This would leave a total of full members 777, instead of 612, as stated in the report for 1873.

In the Oudh district, exclusive of Cawnpore and Allahabad, which are outside the province, six stations are reported, to which eight foreign missionaries are assigned; four at Lucknow, one each at Seetapore, Gondah and Roy Bareilly, and one is presiding elder. The remaining two stations are supplied by native brethren. The total number of children on the rolls is 2,232, average daily attendance 1,655, of whom 1,317 are boys and 338 girls. The membership, exclusive of Cawnpore and Allahabad, is probationers 57, full members 139, local preachers 8: total for Oudh proper 204. In the Mission report, however, Cawnpore and Allahabad are included in the Mission district, and the totals given are probationers 141, full members 213, local preachers 11, total 365, making a difference of 161. Now from the report it appears that the work in Cawnpore and Allahabad has hitherto been chiefly, indeed almost entirely, among Europeans and other English speaking people; from which it seems fair to infer that the membership in those stations, though it is reported without distinction with native membership, consists mainly of that element. There are no means of knowing how far this has been done in the reports of the other Mission stations

and this throws a further degree of uncertainty and indefiniteness over the statistics generally, which is not favorable to an accurate knowledge of the facts. Without at all disparaging the importanee and value of the work among Europeans, nevertheless the great object of missions is understood to be, to win genuine converts to the faith from those who are outside it; and it is the measure in which success has been achieved in this matter, on which accurate information is chiefly desired in mission reports. In the census report for 1871, the total number of native Christians given for all the Methodist stations in Oudh is 265. But in the Mission report for 1873, two years later, the total is 204, from which it appears probable that in the Mission reports children are not reckoned at all.

One important use of statistics, if they are of any use at all, is to enable us to draw comparisons between the different results produced by different modes of operation, making allowance as far as possible for different circumstances, and the different periods during which work has been carried on. Of course such comparisons cannot be made with any degree of exactness, beeause so many things influence the actual issue, as well as the recorded results, which it is impossible duly to estimate. Nevertheless even a rough comparison may show the working of important principles and lead to practical results of value, besides possessing an interest of its own. For the reasons stated above, the statistics of the Methodist missions given in their reports cannot be used for the purpose. Nor are contemporaneous reports of other missions suitable for comparison available. The more practicable and useful method will be, to take the missionary census for 1871 for all the missions alike. From this, selecting as instances two chief cities and two rural districts, stating the results of the mission work of all the societies occupying them, and comparing them with the results of the work of the American Methodists in their own field of labor, we get the following table. The average period is got by adding up the years since work was begun in each station, and dividing the result by the number of stations. The number of stations and of foreign and native missionaries and native converts, is that given in the census returns, omitting one or two stations of very recent establishment, which give no results whatever, For the Panjab only the Trans-Sutlej

stations are taken, as having been established more nearly within the desired period.

	Average period.	Stations.	Foreign Mission-aries.	Native Mission-aries.	Native Christians.
Calcutta.	35 years.	14	25	7	1,945
Benares.	53 do.	3	9	3	641
Panjab.	14 do.	24	29	11	1,093
Cent'l. India.	10 do.	22	17	6	2,509
A. M. E. C.	10 do.	13	20	6	1,815

It is not possible to enlarge in this paper on the various points suggested by this table, but one or two of them may be noticed. The older missions in the cities show inferior results to those realized by more recent missions in the districts. This may to a good extent be accounted for, by the fact that many of the converts in the cities, especially in Calcutta, have left their native place to engage in mission and other work in other parts of the country, and are thus counted among the native Christians of district missions, while no corresponding exchange is made the other way. Then of the three mission districts represented, while the results of the Methodist mission are, all things considered, in advance of the Panjab, they fall considerably behind those of Central India. In the latter field with fewer missionaries, there have resulted in the same space of time, more mission stations, and seven hundred more native Christians than in the former. In regard to the Central India missions it is interesting to observe, that more than half the entire number of converts (1,381) are furnished by five out of twenty-two stations, four of which have only one native missionary each in charge, and in the fifth no missonary either

foreign or native is mentioned at all. The four native brethren belong to the Church Missionary Society, the Free Church of Scotland, the Society for the Propagation of the Gospel, and the Church of Scotland, and they are all in the Nizam's Dominions. One cannot but strongly desire to have some further light thrown on this interesting phenomenon.

The above statement of the Methodist Mission furnishes, however, a very incomplete account of the work now being done in India by the American Methodist Church. Whether wisely or not, whether feeling that their energy had not sufficient scope in the numbers and space they had undertaken, or that greater diffusion would increase their power within the limits they had assigned themselves, during the last two or three years, they have pushed their efforts beyond those limits, and besides taking up work in Cawnpore and Allahabad, they at their last Conference formally recognized ten missionaries for carrying on work already begun, and taking up fresh work in Bombay, Calcutta, the Deccan and Central India. This is called the Bombay and Bengal Mission, of which the Rev. W. Taylor of California is appointed Superintendent. The labors of this distinguished evangelist in Bombay and Calcutta are very generally known, but no regular statement of the results thus far realized has been made public. His efforts have been chiefly directed to Europeans and the other nominally Christian people of the country who speak English, though with a view to the ultimate bearing on Hindus and Mahammadans. If by the blessing of God these brethren succeed in infusing spiritual life into the half dead mass of nominal Christians in India, and filling them with a sense of their responsibility as the professed disciples of him who came to seek and to save the lost, they will remove one of the greatest obstacles in the establishment of his kingdom in this land, and be hailed by all true missionaries as among their most powerful and honored coadjutors. It would help much towards this result, and be a likely means of securing cordial harmony and fraternal co-operation, if in all stations where other societies are already at work, they could succeed in establishing a general committee, in which all might take part, as has been done in Kumaon. With a little mutual concession, and a frank recognition of the obvious truth, that " God gives work to" others as well as to " us," and that a breach of union among those who are all alike seeking the glory of the Master is a greater obstacle

to its accomplishment than all opposition from without, it surely ought not to be difficult to do this. How far our Methodist brethren have acted in this spirit in Lucknow, Cawnpore and Allahabad, the Report furnishes no adequate means of judging; but one or two expressions employed in it suggest thoughts on the subject. It doubtless needs special wisdom and grace, and unusual forbearance on both sides, to give and receive, either directly or indirectly, intimations of deficiency in amount or method of work, especially if they come from a junior to a senior, or from a new comer to one in possession. But no cost of effort or self-denial is too great to preserve "the unity of the spirit in the bond of peace," and no spiritual object worth the name can be secured by efforts which violate the law of the Master, which is the law of love.

In regard to the different modes of missionary operations employed by the Methodists in prosecuting their work, nothing could be more catholic than the spirit they manifest, as might indeed have been expected from their previous history. Preaching of all kinds, at all times and in all places, both in the vernacular and English, by native and foreign agents, in the church, the bazar and in villages;—teaching in schools vernacular and English, male and female, on week days and Sunday, though the higher education has received less attention than in some other missions;—a theological seminary;—medical missions, zenana schools and visiting, boarding houses, orphanages, male and female, an agricultural settlement, a school of industry, the preparation of vernacular works, a printing press, English and vernacular periodicals, colportage;—in short, it would be difficult to point out any one form of mission effort for which place has not been found in one or other of their missions, and for more than one in most of them. The system of rotation and of the annual confirmation or change of previous appointments by the Conference, in which, however, the rigidity of home observance is wisely modified, furnishes good opportunity for consulting the individual aptitudes and preferences of each, to the manifest advantage of all. It may excite surprise where agents are found to carry on such multiplicity and variety of effort with any degree of efficiency. But the Conference roll of ordained men includes now 47 persons, of whom 39 are foreign and 8 native; and besides the wives of many of the missionaries, eight unmarried ladies, of whom two attach **M. D.** to their names, sent out

by the American Women's Foreign Missionary Society, are connected with the mission and give invaluable help in carrying on the work.

It is impossible to give in any detail the work which is being done in the different stations of the Mission; but some of the most characteristic features may be briefly delineated.

In Bareilly there is a large Female Orphanage, containing 153 girls, under the management of ladies sent out by the Women's Mission. Under the same management there is a woman's hospital, a medical class attended by several of the orphan girls, and extensive zenana visiting. A separate report of this female department is printed, but that for 1873 is not at hand. The woman's hospital and the medical work are carried on in a fine building, on an estate given for the purpose by the Nawab of Rampore. There was for some time a considerable school of industry in connexion with this mission, but it has recently been discontinued. In its place a Theological Seminary has been instituted, a brief report of which is given by the Board of Education in the Mission. This board consists of three missionaries, one of whom is the principal of the seminary, and bearing this in mind it is rather amusing to read in the report as follows:—"We examined all the students in each study, and were exceedingly pleased with their marked proficiency. The principal has aimed at thoroughness and has succeeded admirably. He is well qualified for this work, and we recommend that he be re-appointed principal."

In Lucknow there is a large Boarding School for native Christian girls, in which a superior education is given by ladies of the Women's Mission to 99 girls, 40 of whom are boarders. The ladies of the Mission also employ 6 Bible-women for zenana visiting in the city, and sometimes accompany them to villages in the outskirts also. Though Sunday schools are carefully and successfully conducted in all the missions, they form a more prominent feature in Lucknow than in any other station. There are no fewer than fifteen of them held every Sunday in different points of the city, at which 1,026 children and young people are taught the Scriptures, and of these four-fifths are Hindus and Mahammadans. Great pains are taken to enlist the sympathies of both children and parents in this work. Singing is taught, rewards are given, and in 1873 a Christmas festival was held in which the boys marched in procession through the

streets, carrying banners with Christian mottoes and emblems, and singing Christian hymns. A zealous member of the English Church connected with the Mission takes great interest in this work, and teaches singing in the schools on the "tonic sol-fa" system. This is one of the advantages resulting from attention to the spiritual wants of others besides non-Christians, which forms another prominent feature of the work at Lucknow, viz, that it enlists their sympathies and efforts in promoting mission objects. The English church and congregation experienced a season of revival when visited by Mr. Taylor of California in 1871, the effects of which continue to the present day. Many bearing the Christian name, but living in open violation of Christian law, have been reclaimed from their ungodliness, and are now usefully and actively employed in endeavors to bring others into the fold. It is much to be deplored that, as appears in the Mission report for 1871, so manifestly good a work as rescuing sixteen persons from living in open adultery, and inducing them to live Christian lives in church-fellowship, should be regarded by any of Christ's servants as encroaching on their domain. Whatever it may be that has originated, or that serves to perpetuate, sectarianism like this, it can hardly have come from the Master or be in accordance with his will. It is clearly a case in which it is safe to apply his own rule,—"He that is not against us is on our part." Surely all Christians ought to feel that any who are in any way won for Christ are won for themselves. Another characteristic feature of the Lucknow mission is the printing press, which, independently of the North India Tract Society, issues many vernacular publications prepared by the members of the Mission, besides an English weekly, the *Lucknow Witness*, an Urdu Roman bi-weekly, the *Kaukab i Iswi*, and a Persian Urdu lithographed monthly, the *Shams ul Akhbar*. All of these are doing good service to the cause, and the *Lucknow Witness*, with perhaps now and then a little over-sensitiveness to the criticisms of others, and too great readiness to enter the field as a combatant, discusses freely and sometimes ably, all questions of importance connected with the work, and gives much interesting information of its progress all over the world. The publishing committee in their report welcome a new missionary from America, sent especially to conduct this department.

The characteristic features of the work in Shajahanpore are, the boys' orphanage and the agricultural settlement at

Panahpore. There is also a city school which aspires to the standard of a high school ; but this is the case also at Muradabad and Paori, and apparently at Bareilly and Bijnour. This, however, is a department of mission work to which the Methodists have not hitherto given their strength and they have consequently not attained any conspicuous results. In the Report reference is made to the difficulties arising from the conditions attached by Government to the receipt of grants-in-aid for such schools ; especially to the stricter rules now enforced, and the pressure brought to bear upon wealthy natives to increase the attendance at Government schools. It is even intimated that if these rules are insisted on, the missionaries may be compelled to abandon this aid almost entirely. It is not clear that the action of Government in this matter has been instituted with a view to produce this result ; but the recent considerable reduction of the fees taken in Government schools would seem to lend some color to the supposition, and certainly places mission schools at a disadvantage. Such a policy is, to say the least, retrogressive, and at variance with the spirit of the educational despatch of 1854, and is surely much to be deprecated, as well on educational as on missionary grounds. In the boys' orphanage at Shahjahanpore, there are 120 orphans and 6 boarders. The standard of education is described in the Report as " very high, probably not equalled in any of our schools ;" and it is mentioned, apparently with regret, that the strength of the teaching staff is in the English department. A few candidates have been sent up for the entrance examination, but not with any remarkably successful results. It is an interesting fact that, although there is a Government school at Shahjahanpore, as well as a Mission city school, and the orphanage is at some distance from the city, nevertheless several boys from the city attend the Orphanage school from preference. No particulars of the agricultural settlement at Panahpore are given in the Report for 1873 ; but from earlier reports it appears that in 1869 a tract of jungle land, of nearly nine hundred acres, was purchased for rupees 8,510, and twenty-five families, comprising ninety-five souls, of poor native Christians, settled on it and commenced the work of cultivation. The Report of 1871 states that the families had increased to forty, that they have clean, well arranged houses, are quiet and industrious, have a thousand *bighas* under cultivation, and are beginning to pay rent regularly.

Also, that as many as thirty converts from surrounding villages have been baptized since the settlement was formed, and through its influence, and that religious services are well maintained, and schools kept up both for boys and girls, by a native missionary. It is not stated how much pecuniary help has been or is being given to the villagers, or how far these apparently promising results are the genuine outgrowth of independent self-sustaining effort. The final success of the enterprise will depend largely on this point.

It would extend this paper too much to go through the remaining missions with the same particularity as the above. It may be stated, however, in brief, that in the Muradabad Mission, the work of itinerating among the villages has been carried out more vigorously and systematically than elsewhere, and with very encouraging results. In the Muradabad circuit 132 baptisms of adults and 86 of children have taken place during 1873, and work has been commenced in several new villages. In Naini Tal medical work, schools, and an important English congregation are the most prominent features. In Paori an orphanage, a boarding house for children from the villages, and an Anglo-vernacular school are maintained, and in each of the remaining missions similar work with variations is being carried on. Judging from the reports of the presiding elders, in all of them there is cause for great thankfulness, encouragement and hope.

Those at all acquainted with the working of Methodism elsewhere during the past century, will not fail to recognize in the above statement the well known features of untiring energy, earnest devotedness and glowing enthusiasm; and looking at the results externally, as described by those who have achieved them, they unquestionably present a most imposing and encouraging aspect, and promise greater results in the future. It need not excite surprise, nor imply any distrust of the general truth and accuracy of the descriptions given, if those who, for years before the Methodists entered the field, had been laboring under different circumstances for the same great object, and had been led by those circumstances to employ somewhat different methods, and thus have passed through a somewhat different experience, find some difficulty at first in recognizing the wisdom and fitness of all the methods employed, and do not at once feel sure that appearances and realities are in all cases the same. It is a painful truth that long experience of the native

character, leads to a profound distrust of native professions; and repeated failure of the most promising appearances induces very moderate expectations in regard to the genuineness of immediate results. Probably our Methodist brethren would say that this is merely want of faith in the power of God to convert men. Be it so. This is undoubtedly an evil to be guarded against, especially in the present circumstances of most missions in India. But faith is sometimes better proved and manifested by patient waiting and working for the fulfilment of promise, than by a hasty acceptance of appearances for realities to satisfy imperious desires. After all is said and done, it remains true that the purposes of God in regard to India and its teeming millions cannot fail; and it is well always to remember that "whatsoever God doeth, it hath infinite issues; nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before him." That the work of our Methodist brethren is a part of this great plan, is cause for both thankfulness and hope; and if it should prove that largely by their means India is to be converted to God, none will be more thankful than those who have long "watched for the morning."

Meanwhile it will in no sense tend to retard the grand issue which all so earnestly desire, that all engaged in seeking it, including our Methodist brethren, should strive to adapt their action to the circumstances in which they are placed, so as to cast no stumbling block in a brother's way and not let their good be evil spoken of. In this point of view, nothing is unimportant that is likely to give a wrong representation of the truth which we desire to commend "to every man's conscience in the sight of God." Even so small a matter as the substance and form of mission reports is not beneath notice. The object of them is to furnish authentic information of the progress made in accomplishing the great object for which missionary societies are organized, viz., the conversion of non-Christians to the faith, to enlist the sympathies of all in this great work, and while acknowledging subscriptions to show how they are appropriated. To accomplish these objects, it is obvious that the information should be full and accurate, that it should be put in an intelligible form, and that, as far as possible, it should be made interesting. In giving statistics it would be well always to distinguish between the foreign and the native element, between enquirers, the baptized and com-

municants, and between adults and children, fixing some age, say twelve, as the line of division. Needless technical details of business and the use of terms unintelligible beyond the limits of an ecclesiastical sect should be avoided. Every thing that looks like an endeavor to make much out of little, to translate hopes into certainties, or to prove that all is as it should be, must be carefully eschewed. Truth demands this and it is the only way to secure confidence. It is well known that there are many difficulties, discouragements and disappointments in prosecuting the work, and if these are entirely ignored in a report, the only result is that it is cast aside as a partizan representation, and thus fails of its object.

If this is true of the reports given of our work, it must be no less true of the mode in which the work itself is carried on. In a matter so intensely real as the struggle going on in the world between light and darkness, between truth and falsehood, everything like unreality, artificiality and show, should be felt to belong to the opposite party, be relegated to its proper place in the kingdom of darkness, and be dealt with as a dangerous enemy. Every thing like trading on false or borrowed capital, or getting up appearances to produce a sensation, or straining after excitement to get up a revival, or strenuous efforts to force people into a belief and avowal of conversion there and then, and afterwards counting and publishing to the world, that so many were "saved" at such a time and place,—all such histrionic proceedings as these are totally unlike any thing recorded in the New Testament of our Lord and his apostles, and must be fatal to a genuine revival of spiritual religion. That events are described in the Gospel history, in which there could not fail to be much excitement of feeling, no one will deny. Such were the day of Pentecost and other occasions, when in an unusual and unexpected manner, the Holy Ghost came down upon men's souls, and large numbers were made to feel simultaneously his subduing presence and power. Such glorious scenes have doubtless occurred since, and may, and will, occur again, and probably are even now occurring in different places; and we should all long and hope and pray for them in India. But they cannot be "got up," or produced by machinery or acting. Men can only make caricatures of them in that way. Therefore when our Lord saw indications of this sort of unhealthy and factitious excitement in the people around him, it was his manner to withdraw, and when

similar scenes occurred in the Corinthian church, the apostle rebuked those who took part in them, condemned the disorder, and asked the brethren whether strangers coming in would not say they were mad. By such means perhaps proselytes may be made, but not converts, and it is no part of a Christian missionary's work, like the Pharisees, "to compass sea and land to make one proselyte," or many. While, like his Master who sent him, he earnestly desires "all men to be saved and to come unto the knowledge of the truth," he dares not compromise the truth to win followers, and had rather that those who are not really "of the truth," should stand out in their true colors, than that they should be fallaciously enrolled amongst friends. This firm and upright course is by no means incompatible with the most melting tenderness and pity, or the most burning desire for the salvation of all; or it would not have been so uniformly maintained as it was, by him who, in this, as in all things, is the great example for us all.

In the mission reports issued by the Methodists, there are some things which throw light on the internal organization of their missions, their mode of conducting business, their various methods of drawing out and utilizing the gifts of their native helpers, their relations to the parent society and their general spirit and mode of procedure, which are well worth the attentive consideration of, and in some instances adoption by all missionaries in the field, and societies at home. Among these is their plan of periodical conferences, quarterly for stations, half-yearly for districts, and annual for the whole mission. The rules for the observance of these conferences, contained in the Book of Discipline of the M. E. Church, are minute and precise, and some of them might be open to question; but the general principle on which they are constituted is fraught with advantage. It is the duty of presiding elders to be present at all these conferences, and this involves continual visiting and supervision of all the stations in their districts. Each conference brings together all local preachers, class leaders and others actively engaged in the work of the circuit in which the conference is held, and thus furnishes opportunity for fraternal intercourse, united labor and prayer, the discussion of all matters of importance connected with the work, and the exercise of the natural endowments and acquired abilities of each and all. At each district conference subjects are assigned to

different native helpers, on which papers are to be written and read at the next conference, and then discussed; all practical matters being settled by vote according to rule. Thus the power of *ex tempore* speaking is cultivated, habits of self-government are formed, and the decisions of the conference have weight with all. In connexion with the annual conference there are standing committees of three, for examining and reporting on different departments of the general work, and similar special committees of three are appointed by all the conferences, for the consideration of important and difficult questions raised at any of them. It is the duty of these committees to consider and examine the subjects entrusted to them in all their bearings, and to report on them to the conference who then finally decide. In this way every question that can be raised receives thorough and impartial consideration, the time of the conference is saved, and injurious wrangling avoided. Besides the regular business of each conference, special religious services are held for the benefit both of the brethren attending and of the residents of the place where the conference is held. The last meeting of the Rohilkhand district conference was held at Chandausi, and of this a separate report, named at the head of this article, has been printed in Urdu Roman and edited by a native brother who acted as secretary, kept the minutes and has now issued the report, giving full particulars of all that occurred. The subjects discussed and reported on by committees were as follows: boarding schools, education, the worldly circumstances of converts, temperance, the spiritual condition of the Church, the salaries of native preachers, the progress of the work, and colportage. On the same occasion three subjects were assigned to missionaries and ten to native helpers, to be carefully considered and papers written on them, which are to be read at the next district conference. An important addition to the above arrangements is that every fourth year a bishop of the Church comes from America, to attend at and preside over the annual conference, visit and inspect all the missions, discuss important questions with the presiding elders and the conference, and thus quicken the pulse of sympathy between the home and foreign members of the Mission. The various methods by which it is ensured that all matters of importance connected with the welfare of all the missions, shall be impartially investigated and thoroughly considered, may be seen in the

Book of Discipline of the M. E. Church already referred to, and named at the head of this article.

Now in order to carry out efficiently an organization like this, it is obviously necessary that there be a sufficient body of responsible missionaries in the field, and that they be sufficiently near to each other to render it practicable. The work has recently been greatly facilitated for the Methodists by the opening of the Oudh and Rohilkhand Railway, which unites all the chief stations of the Mission together with an iron bond. But before this took place, the action of the M. E. Church in America towards the Mission, well deserves the serious consideration of all home societies. Nothing could be more admirable than the manner in which, from the first, the home authorities have conducted the affairs of this Mission. Careful observation was exercised in the selection of the field, proper attention was paid to the representations of those on the spot, who had been sent out with the confidence of the home authorities to inaugurate the Mission, their plans and representations were carefully considered and with some modifications approved and accepted, and then all needful and possible help, in the shape of both men and money, was given and continues to be given, to enable them to carry out their plans efficiently. It is largely owing to the cordial and thorough confidence and ungrudging support which the missionaries have always received from home, that they have been able to do what they have done. During the last sixteen years no fewer than 47 foreign missionaries have, from time to time, been actively engaged in the work of the Indian Conference of the American Methodist Church. It would be well if all missionary societies at home would act in a similar manner, and either undertake no mission which they are not prepared to carry on efficiently, so as to be able, when they do undertake any, to give their chosen agents their cordial confidence and ungrudging support in carrying it on,—or if, owing to primary mistakes or diminished resources, they are unable in any case to do this, and in consequence any of their missions are isolated and scattered, feeble and languishing, then frankly accept the situation, and make over such missions to other societies that would be prepared to do them justice. For it is manifestly an injury to the cause at large, and an injustice to both missionaries and converts, that any mission should be so enfeebled in its agency or straitened in its resources, as to linger on in a moribund

state, simply from want of the necessary sympathy and support from home.

In connexion with the above topic, and suggested by it, is another which the Christian Church in England should surely take into its most serious consideration, with a view to decide whether or no the present state of things shall be allowed to continue. When in 1857 the mutiny broke out in India, and many of England's sons and daughters fell victims to the fury of the rebel soldiers, there were "great searchings of heart" among the good people at home, as to the manner in which the Church had fulfilled her serious responsibilities to the millions of people ignorant of the Gospel, whom the wonderful providence of Christ, the King and Governor of the world, had entrusted to her care. Much and loud complaint was made of some of the actions of Government—and the irreligious character and conduct of some Englishmen in India was fiercely denounced. Probably also, to some extent, if we may judge from the special Indian mission funds raised on the occasion, there was a sense of past remissness in the Christian Church, in regard to the manner in which she had discharged her responsibilities to India. Now however she was to turn over a new leaf. Henceforth our fellow-subjects, whom we had so sadly neglected while sending the Gospel to others, should receive the attention they needed and deserved. We would take a noble and Christian revenge for the atrocities they had committed, and show them both by precept and example, how we had learned from the Gospel to love our enemies; and while they cursed us, we would bless them, by sending without stint or grudging the Gospel for themselves. Much oratory of this kind was poured forth, many books and pamphlets were written, and thousands of pounds were raised; and now let us see what has been the result. From the missionary census taken in 1871, it appears, that of the five largest missionary organizations in England doing work in India, there were then, in all India, 27 fewer agents than there were ten years before; and in the North-West Provinces, the chief seat of the mutiny, with a population of 31 millions, larger than that of the British Isles, there were in all 23 missionaries, natives of those isles, to set beside 50 Americans and Germans, at work in those provinces. The Germans are comparatively few in number, and some of them are supported by English societies, apparently because Englishmen are not forthcoming for *that* sort of work. It

is in this manner that England is now fulfilling the duty for the sake of which the great Head of the Church committed India to her care. It needs no prophet to tell those who believe in the providence of Christ, that a state of things like this is pregnant with ominous issues. Who can fail to remember the "Mene, Mene, Tekel, Upharsin," which made the countenance of even a heathen king to change, and so troubled his thoughts that the joints of his loins were loosed, and his knees smote one against another?

Though however English missionaries in India may well feel ashamed for their country, and humiliated themselves, when they look their American and German brethren in the face, this is no reason why they should not cordially welcome them, and thankfully co-operate with their generous and devoted endeavors to supply the lack of service of the Church in England. Even though our brethren at home should be ignominiously content to let others "take their crown," it is for those in the field to do what they can to retrieve the honor of their country, and they will best do this and "hold fast that they have," by emulating to the utmost the energy, zeal and devotedness of those on whom India has not the claims that she has upon England. There is no doubt that our Methodist brethren are really in earnest about their work, and whatever peculiarities of dialect or of method may arrest the attention, and possibly jar on the feelings of some, they thoroughly understand what they are doing, and quite intend to do it. God speed them in their noble intentions and efforts, and give them abundant and triumphant success! There are no more devoted missionaries in India than they. No one of them, so far as is known, has as yet turned aside from proper mission work, for the sake of either literary distinction, or pecuniary profit, or worldly position or renown. May they ever be thus superior to the incitements of vanity and of all other sinister and personal aims, and whole-hearted and single-minded for the Master's work! Nor is there a body of men more devout and prayerful than they are; though it must be added, that their prayers would be equally "fervent and effectual" without the peculiar, spasmodic, hysterical noises that sometimes accompany them. This however is but a small matter after all, which is also true of some others of their alleged characteristics, such as a certain deficiency in intellectual breadth and culture, a religious dialect and phraseology more turgid than precise, a too subjective self-conscious

and emotional style of both speech and manner, a somewhat oracular tone on very high themes, reminding one strangely of Papal infallibility, and a weakness, not exclusively American, for honorary titles too easily got to be of much value. Even supposing some of these allegations to be true of individuals, nevertheless, in spite of them all, the men of whom they are made are, to use one of their own American phrases, "real grit," and in Scripture language, " brethren beloved in the Lord;" and the more their essential spirit is diffused through the whole of the missionary body in India, the sooner will the whole country become the possession of the Lord of us all.

Art. VIII.—EDUCATION IN INDIA AS RELATED TO CHRISTIANITY.

There are few subjects which possess a deeper interest for every thoughtful Christian in India than that which forms the topic of the present paper. To watch a great nation emerging from the twilight of an ancient but effete civilization, and brought into contact with Western thought and energy and progress; to see old religious systems undermined and upheaving under the influence of modern science and modern philosophy, and tottering to their very base; and then to speculate whereunto all this will grow,—what will be the final issue of it all;—such are some of the questions that present themselves on the very threshold of the subject, and claim the earnest and thoughtful attention of every true friend of India and its people.

It is not our intention in the present paper to enter upon the very interesting discussion of the place which Education should occupy as a missionary agency. That question has recently received a large share of public attention through the prominence given to it at the recent Missionary Conference at Allahabad, and probably nearly all was said upon it that could be said to any purpose in the papers then read, and the discussion which followed. Our object at present is rather to deal with Indian Education as a whole, to trace its progress from its first beginnings half a century ago down to the present time, and to endeavor to estimate the

influence it has exerted from that day to this in assisting or retarding the progress of Christianity in this country.

Two opposing forces appear to have been at work from the very first, directing and influencing the attitude of Government in regard to the education of its Indian subjects. On the one hand there have always been a certain number of persons holding high and influential positions in the Government service, whose partiality for everything Oriental has been so strong that they have almost out-heroded Herod in their zeal for the maintenance of Hindu and Mahammadan institutions, and have viewed with jealousy and alarm any disposition on the part of Government to ally itself with the cause of Christian enlightenment and progress. On the other side there have been ranged Christian philanthropists of the school of William Wilberforce, Charles Grant and Lord Teignmouth, who have never ceased to affirm in the words of that Parliamentary Resolution of 1793 which first paved the way for missionary effort in India, that it is "the peculiar and bounden duty of the British legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India, and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to *their religious and social improvement.*"

Between views so diametrically opposite any sort of alliance or agreement was clearly impossible, and the result has been, as might have been expected, a compromise based upon grounds of mere expediency. As neither party could agree as to what sort of religion should be taught in the schools maintained by the State, the Government decided to exclude the subject altogether, and the result has been a purely secular system, which, while professing to be neutral in religious matters, has in reality exercised a far more destructive and anti-religious influence than could have arisen from any amount of direct missionary teaching.

At the outset indeed it seemed as if the Orientalists were likely to gain the day, for though at the renewal of the East India Charter in 1813, Mr. Wilberforce and his friends, backed by an overwhelming number of petitions from all parts of the country, had succeeded in carrying the clauses pledging the Government to the adoption of such measures as might tend to the moral and religious no less than the social welfare of the people, the antagonistic influences at work in

the India House were so strong that the clauses practically remained a dead letter.

An educational despatch was, it is true, sent out to India, shortly after the renewal of the Charter, bearing date 3rd June 1814, but no one would have gathered from it that any further object was contemplated by the Court of Directors than the encouragement of Oriental learning, and not the slightest reference appears in it from first to last to the subject of Mr. Wilberforce's Resolutions. And as for morals, here is all that an enlightened Christian Government then deemed it its duty to provide for the benefit of its heathen subjects:—

"*We are informed that there are in the Sanskrit language many excellent systems of ethics with codes of laws, and compendiums of the duties relating to every class of the people, the study of which might (!) be useful to those natives who may be destined for the Judicial Department of Government.*"

Whatever however may have been the wish or intention of the Court of Directors, the desire for something a little more nourishing than the dry bones of Sanskrit and Arabic jurisprudence became so strong among the well-to-do middle classes of Hindu society that it was impossible to repress it.

In 1815, a number of wealthy and influential native gentlemen, headed by Rammohun Roy and Mr. David Hare, a Calcutta watchmaker, banded themselves together to start a new and independent institution under purely native management, in which the English language was to be the main vehicle of instruction, and Western science and English literature the chief subjects of study. To our minds however the chief feature of interest in this new institution, was not so much the indication thus afforded of that unquenchable desire for Western learning which has since led to such extraordinary results, as the independence and public spirit which appear to have been called forth by this association together of so many influential members of the native community for a common object.

It is true that difficulties and mutual jealousies afterwards arose which compelled the chief promoters of the scheme to place the Institution under Government management, but the fact remains that, nearly sixty years ago, the desire for higher English education was so strong as to lead the native gentry of Bengal to come forward of their own accord and raise among themselves no less than a lakh and a half

of rupees for the support of a high class Collegiate Institution; and this not merely without any direct encouragement from Government, but actually in the very teeth of the policy that then prevailed in high quarters. Such a fact seems to show, as we shall have occasion to notice more fully hereafter, that there is no lack of public spirit among the natives of India, if only the right means are employed to stimulate and call it forth.

The next important step taken to carry out the provisions of the new Charter was the formation of a Committee of Public Instruction. This took place in the year 1823, under the temporary administration of Mr. Adam, the *ad interim* Governor on the retirement of Lord Hastings. To this Committee, which embraced some of the most distinguished members of the Civil Service, was entrusted the management of the entire business of education, subject only to the general supervision of Government, and within the limits of the funds assigned for the purpose.

In some respects no doubt this was a decided step in advance of all that had gone before. It brought all the existing institutions under the control of one central authority, and so ensured greater uniformity of system, as well as greater economy in expenditure. Viewed however from a Christian stand-point, or even from that of independent education, the influence exercised by this Committee was certainly very far from favorable.

In the first place, as might have been expected from its very constitution, the bias of the Committee in favor of pure Orientalism was exceedingly strong. Most of its members, and especially the seniors, were civilians, who had distinguished themselves for their Oriental attainments at the College of Fort William, then at the height of its reputation; most of them too were members, and some of them distinguished members, of the Bengal Asiatic Society, the professed object of which was the investigation of the history and antiquities of the East. With men like these, the desire for schools and colleges, in which Western literature and science were to be taught through the medium of English, naturally found little sympathy; and as to the interests of religion, there can be little doubt that their influence, as a whole, was still more decidedly antagonistic, not because of their sympathy with Oriental learning, for religion is no foe to knowledge, and has always rejoiced to enlist all true learning on its side, but because of the too generally negative

character of a man's own religious convictions, to which unhappily a strong Oriental bias is so commonly allied.

Not less prejudicial however to the interests of true progress and enlightenment, was the idea which seems to have underlaid all the proceedings of the Committee that, inasmuch as the funds at their disposal were quite inadequate for the purposes of general education, the best application of them would be to the promotion of high collegiate education, which was of course wholly out of the reach of the masses, and only attainable by a few. They seem further to have regarded it as a necessary part of their scheme, that all schools maintained or assisted out of Imperial revenues must of necessity be directly under Government management. The idea never seems to have entered their minds that improvement is not only far less costly, but on political grounds far better than reconstruction, and that a tree which has taken firm root in the soil, even though it may make but a poor appearance for the time, is likely to be far more long-lived than one which, however showy, needs daily watering and constant care to keep it in health.

We shall have occasion later on to revert again to this topic; for the present we return to the Committee itself and its proceedings.

The discussion of the respective merits of Oriental and Western learning lasted twelve long years, and at last culminated in the now famous minute of Lord Macaulay, and the Resolutions of Lord William Bentinck's government which followed, bearing date 7th March 1835.

The new policy thus authoritatively laid down has never since been departed from, and some years later received still more emphatic confirmation in the despatch of 1854. The change in itself was one in which every true friend of India must unfeignedly have rejoiced. Nothing could well be more preposterous, or more condemnatory of the old system, than that, at the very time when the natives themselves were crying out to be instructed in European literature and science, and were protesting against a continuance of the prevailing Orientalism, a body of English gentlemen, appointed to initiate a system of education for the country, should have insisted not merely upon the encouragement of Oriental learning, for to that no just exception could have been taken, but to the inculcation of such learning to the practical exclusion of all besides. What, for example, could be more

grotesque than the account which Bishop Heber has given in his Journal of his visit to the Sanskrit College at Benares, where in a lecture on Astronomy, the lecturer produced a terrestrial globe, and identified Mount Meru with the North Pole; while under the Southern Pole he declared the tortoise rested, and supported the earth? Well might Lord Macaulay and his colleagues protest against the appropriation of public money to the teaching of such egregious rubbish!

Like other similar administrative revolutions, however, the change had its drawbacks, and attendant reactions. The pendulum which has swung to too great a distance in one direction, oscillates only to swing to as great a distance in the other. And so in enunciating its vehement protest against a system exclusively Oriental, an impression seems to have gone abroad in some quarters, notably in Madras, that no vernacular education of *any* kind was thenceforward to receive aid from the State, and that the imperial allotment for educational purposes was to be thenceforth employed in English education exclusively. Such was certainly not the intention of the Government by whom the new policy was inaugurated; still the impression gained ground; and, as a matter of fact, the study of the Indian vernaculars continued to be almost ignored in almost all the higher educational institutions in India, until the despatch of 1854, when the establishment of the three Indian Universities once more turned the current of public opinion, and secured for the Indian vernaculars their due share of attention in the school and college *curricula*.

Meanwhile a new power had been brought to bear upon the progress of education in India, which, however small and humble in its beginnings, was destined eventually to exercise no little influence upon its future character, and religious bearings upon the people.

In the year 1830, while the controversy between the Orientalists and Anglicists was still at its height, Dr. Duff arrived in Calcutta, to establish in connexion with the Church which sent him forth a Seminary in which a sound literary and scientific education should be imparted on distinctively Christian principles, with the English language as the medium of instruction. The accession of so powerful an advocate doubtless contributed in no small measure to turn the scale in favor of the party of progress and western enlightenment, while the effect produced by his arrival

upon the disorganized elements of native society was no less conspicuous and remarkable. At the time of his arrival, as Dr. Duff himself has told us in the very interesting Appendix to his Lectures on Indian Missions, the Anglo-Indian College had begun to put forth some of its ripest fruits. It had now been some twelve years in existence; its endowment amounted to no less than one and a half lakhs of rupees; for several years it had enjoyed the careful supervision of a distinguished Oriental scholar, Dr. H. H. Wilson; its classes contained nearly 500 pupils, all of the more respectable castes of Hindu society; its scholars were well versed in English literature and philosophy, and were as familiar with Shakspeare and Addison as an English school-boy is with his Horace or Virgil. But there was one subject which had no place in the College *curriculum*, and that was religion. The education they were daily receiving in Western science and philosophy had long since convinced them of the utter absurdity and untenableness of their own religious systems, but nothing was offered or allowed to be substituted in its room. The more advanced students were consequently fast becoming sceptics; some had already drifted into downright atheism. What wonder, then, that even moral and social obligations began to share the fate of religious beliefs, and that the whole native community should have been thrown into alarm at the spread of the new views? At such a crisis it was that Dr. Duff appeared upon the scene. To quote the eloquent words of one who for a brief space was permitted to labor side by side with the veteran missionary in the cause of India's evangelization, the late Bishop Cotton,—"it was his special glory, that arriving here in the midst of a great intellectual movement of a completely atheistic character, he at once resolved to make that movement Christian. When the new generation of Bengalis, and too many, alas! of their European friends and teachers, were talking of Christianity as an obsolete superstition, soon to be burnt up in the pyre on which the creeds of the Brahmin, the Buddhist, and the Mahometan were already perishing, he suddenly burst upon the scene with his unhesitating faith, his indomitable energy, his varied erudition, and his never failing stream of fervid eloquence, to teach them that the Gospel was not dead nor sleeping, not the ally of ignorance and error, not ashamed or unable to vindicate its claims to universal reverence, but that then, as always, it was march-

ing forward in the van of civilization, and that the Church of Christ was still the *light of the world.* The effect of his fearless stand against the arrogance of infidelity has lasted to this day, and whether the number whom he has baptized is small or great; some there are among them whom we all know and honor,—it is quite certain that the work which he did in India can never be undone, unless we whom he leaves behind are faithless to his example."[1]

Such was the first origin of missionary higher class education, and whatever of good has since resulted from it may fairly be traced back to that first school opened in the heart of the native quarter of Calcutta in July 1831.[2]

Exception has often been taken by many zealous friends of missionary effort to missionaries having anything to do with high education, as if there were some necessary connexion between education and infidelity, or as if it were inconsistent with the simplicity of the Gospel to ally itself with any such secular agencies. Opinions will doubtless always vary on this as on other points of missionary policy, but it should at least be remembered in justice to Dr. Duff and his co-workers in the sphere of missionary education, that such a policy was in the first instance really adopted by them in self-defence. When Dr. Duff first landed in Calcutta, he found the tide of secularism and materialism in full flood, and there was scarcely an educated Hindu in Calcutta who did not laugh to scorn the bare idea of moral responsibility. Was it then to be wondered at, that beholding on every side of him the pernicious results of a purely secular system of education, Dr. Duff should have conceived the idea of setting up a rival Institution "on a par with it (as he himself has expressed it in the work already referred to) as an intellectual gymnasium; its unrivalled superior as a nursery of religion and morals?"

Whatever views however may be entertained on abstract grounds as to the desirability of employing high class education as a missionary agency, no one can refuse to acknowledge the remarkable success which attended Dr. Duff's

[1] Bishop Cotton's Last Charge, 1864.

[2] In saying this we are not unmindful of the good that had been done in previous years in the same direction by the Baptist missionaries at Serampore, but their work had been less distinctly aggressive; and Serampore was too far away from Calcutta for their labors to exert any very marked influence upon the educated classes of the metropolis.

efforts in this direction. Not three days had elapsed after the first opening of his school, before its class-rooms were filled to overflowing, and from that day to this there has been no institution, from one end of India to the other, which has been more popular, or more largely attended, than the Calcutta Free Church Institution. Its students are to be found by hundreds in every branch of the public service, and the great day alone will fully reveal how large a share it has borne in moulding and influencing native opinion on the side of Christian truth. The success of the example thus set in Calcutta led the Free Church of Scotland shortly afterwards to establish similar institutions in the two other Presidency cities, and these in their turn have given birth to a host of others too numerous to mention.

Nor was this the only benefit that resulted from Dr. Duff's labours in the cause of Christian education. His efforts prepared the way in no small degree for the introduction of a new principle into the mode of administering the annual imperial allotment for educational purposes, and served to counteract to some extent that disposition to excessive centralization which has always been the besetting infirmity of the Indian Government. We have already alluded to this tendency in connexion with the labors of the Central Committee of Public Instruction, but it is a matter of such importance that it claims special notice.

In a country like India, the natural tendency of the people at large is to look to the Government for everything, more especially when that Government is a strong and enlightened despotism, and exhibits a real desire for the welfare of all classes of its subjects. This natural disposition on the part of the people has been as a rule rather fostered than discouraged by the better class of English officials, whose *amour propre* is gratified and flattered by being looked up to as the originators and main supporters of every beneficent undertaking, and who are easily led to believe, what they hear so constantly asserted on every side of them, in the delicately seasoned language of Oriental flattery, that they, the people, can only live by their bounty ; what can they do ? They are only slaves.

All this would be harmless enough were it not that it has tended to foster an idea that the Government must do every thing, and to keep the people in a position of practical serfdom and dependence.

A paternal system of Government may answer well enough up to a certain point, but it may easily be carried too far. He is not the wisest father who can never realize that his son is out of leading strings, and will never let him think or act for himself. And yet, there have been not a few Indian administrators who seem to have thought that the great business of Government consists in doing every thing for the people, instead of training them to think and act for themselves.

In no department perhaps of the Administration has this tendency been more manifest, or its effects more disastrous, than in regard to education. For more than 40 years the provisions of the charter of 1813 remained almost a dead letter, because instead of the Government employing the funds at their disposal for the improvement of existing schools, they concentrated all their efforts upon a few higher class institutions, maintained at great cost, and left the primary education of the country to take care of itself.

An enquiry was indeed set on foot by Lord Wm. Bentinck immediately after the publication of the Resolutions quoted above, with the view of ascertaining the precise educational condition of the peasantry of Lower Bengal, but nothing was really done in this direction for another ten years, and then it was not Bengal which led the way, but the North-western Provinces.

Nothing could be more clear or convincing from the reports of Mr. Adam, the special commissioner on whom the conduct of this enquiry devolved, that though a desire for education of some sort existed even among the humblest laboring classes, as attested by the very large number of indigenous schools, yet the quality of the education imparted in these schools, and the modes of communicating it were such as to render it little better than worthless. His Report concluded with some very sensible, and as we should have thought practicable suggestions, all in the direction of improvement rather than of re-construction, but the Calcutta Committee were set upon the extension of high English education, and that alone. Not only did they throw cold water upon all Mr. Adam's suggestions, but they deliberately put forward the theory that the only effective way of reaching the lower strata of the population of any country is by beginning from the top. "This conclusion," they say, is not the result of mere theoretical opinions, but is borne out by the experience of every age and country, which uniformly

teaches that education must first be imparted to the upper and middle ranks, and descend to the lower and more numerous class of the people."

With all due deference to the opinions of the Committee, we venture to think that the experience of all practical educationists, in India at any rate, leads to a very different conclusion, and that such a view as that enunciated above is based upon a very inadequate conception of the real state of affairs. To concentrate all the resources of Government on the preparing of a few thousand young men for subordinate posts in the public service, however good and desirable a thing in its way, is not educating the *people*, but rather, as it seems to us, to sacrifice the claims and interests of every 999 of the population for the sake of the remaining one. The whole "filtration" theory, as it has been not inaptly called, rests in fact upon the assumption that education, like any other valuable commodity, will make its own way by the natural laws of supply and demand, and that consequently it may safely be left to voluntary action. Now if there is any kind of education of which this could with any truth be said, it is that which qualifies its possessor for appointments in the public service, and it is by no means improbable that this might have been safely left years ago to voluntary action, under proper supervision, and with due stimulus afforded to improvement in the way of prizes and rewards. Yet this is just the education which the Government have thought it necessary to spend nearly all its resources upon, and this to such an extent that the number of applicants for every vacant appointment have now become so great as to be positively embarrassing.

On the other hand it is simply ridiculous to speak of the education given in a village school as being a valuable commodity to its possessor. It may prevent the ryot from being cheated by the village shop-keeper, or the Revenue underlings, but a strong pair of arms and legs and a good constitution, are in reality worth far more to him than any amount of education he can acquire in school.

The most conclusive argument however to our minds against the soundness of such a theory is the practical one of experience. So far from voluntary action having come in to supplement the action of the State, and so caused the education given in the higher schools to pemeate downwards, it was found as a matter of fact when Sir G. Campbell assumed the reins of the Bengal Go-

vernment in 1870, that while the expenditure on high and middle class education had increased ten-fold, the condition of the ryot population was practically very little in advance of what it had been forty years before, when Mr. Adam first presented the result of his investigations.

The "filtration" theory, however, carried the day, and Mr. Adam's reports were consigned to the shelves of the Bengal Secretariat to lie unnoticed and forgotten for another dozen years, till another turn of the political wheel should once more bring the subject to the front, and direct the attention of the reigning authorities to the educational claims and needs of the agricultural classes.

It is not, however, so much on grounds of mere administrative policy, that the part taken by Government in regard to high English education seems to us chiefly to be regretted, as for the position of practical hostility which it has thereby assumed to the interests of religion, and not Christianity merely, but religion generally. For not only has it excluded all religious and moral teaching from its own schools, but by thus throwing all the weight of its prestige and influence into the scale of secular education, it has practically led to the exclusion of religious teaching from the aided schools under native management also, not necessarily through ignorance or distrust, on the part of their native managers, of the value of religion as a basis of education; but through sheer inability to compete with a purely secular system, when weighted with the additional burden of religious instruction.

It has sometimes been urged by apologists for the Government system of education that, so far as it goes, it is on the side of Christianity, as it excludes every thing to which Christianity is opposed. This may be, but as no moral code was ever yet constructed on a system of mere negations, it may reasonably be questioned whether an education which ignores religion altogether, and which cannot—as in secular schools established in Christian lands—be effectively supplemented by religious teaching outside the school *curriculum*, is not in reality a most deadly foe to religion of every kind, inasmuch as while refusing to teach that there is a God, it practically asserts that there is no God.

We are ready indeed to acknowledge with much thankfulness that the truly Christian lives of not a few teachers in Government institutions, both European and native, has done

much to lessen the evil, and to redeem the Government system of education from its otherwise necessarily godless character, while the labours of missionary educationists like Dr. Duff have tended still further indirectly to fill the " dreary void" of minds cast adrift from their ancient moorings, and launched upon the shoreless sea of religious speculation. Still, regarding the Government system of education as a whole, it is our own deep conviction that it would have been better in the end for the interests of morality, and have tended far more to promote the real good of the people, if the Government had never entered the field of high education at all, and so never assumed the very serious responsibility which now lies at their door, of educating whole generations above their own creed, and above that sense of relation to another world on which men base all their moral obligations. Things may now appear smooth and quiet enough, but the power which mere mental culture gives, apart from the sanctions and restraints of religion, is a power that can only be potent for evil, and sooner or later the time will come when the Government will recoil in dismay from the monster of their own creation, and find how dangerous a weapon is liberty and mere intellectual enlightenment, when no longer controlled and kept in check by motives either of fear or expediency.

On the other hand, as regards primary education, the case is wholly different. In such schools the education imparted is necessarily of so elementary a character, that it scarcely touches upon the sphere of religion at all;—while as a matter of fact it has been found that the moral tone of a village community has been rather raised than otherwise by the quickened intelligence and diversified interests to which the establishment of a school has given birth.

Our indictment then against the Government is twofold: not only that it has done too much, but too little; and we know not which is the more to be regretted, viz., that it should have attempted what it was never in a position to undertake, professing to give an education in which the needs of the most important part of man's nature were left out of sight altogether, or that it should have so grievously neglected a duty which it alone was in a position to undertake, the communication of elementary instruction to the community at large.

Happily in spite of that tendency to optimism which has always been so characteristic a tendency of our Indian admini-

strators, there have never been wanting eminent individuals in the public service, large-minded enough to discern and acknowledge the evils of the existing system, as well as public-spirited enough to endeavor to rectify it. Foremost among such must ever be mentioned the name of Mr. Thomason, Lieutenant-Governor of the N. W. P. To him belongs the high praise of having not merely devised, but actually carried into practice, a system of primary education, adapted to the wants of the country, and based upon the very principle which throughout these pages we have been seeking to recommend and illustrate, the co-operation of Government with private enterprise. He saw clearly enough that to wait, as the advocates of the filtration theory proposed, till a desire for a liberal education should have permeated down into the lowest social strata of the community, was, in point of fact, to consign the great bulk of the population for an untold number of generations to a condition of abject and hopeless ignorance. He accordingly determined that, whatever else might be left undone, it should be his business to see that every peasant in the provinces under his charge should be taught to read, write, and cipher, with, at any rate, sufficient intelligence to enable him to keep the accounts of his own lands, and to check for himself those of the petty Revenue officials. As for education of the higher kind, while fully admitting its importance, he felt that it might be left to a very large extent to private enterprise. The business of the State in his opinion was to foster and develop education in every way possible, and to turn to the best account the resources that lay at its command; and if in any localities private enterprise was able to supply the lack, so far from wishing to interfere, he rather rejoiced that the funds available for educational purposes should be thereby set free for other places where they were more required.

Mr. Thomason was not spared to witness the complete success of his educational measures, but it was something to have shown by practical demonstration that the education of the masses was not so impracticable or Utopian an idea as had commonly been supposed, and to be able to report, as he was able to do a few months before his death, in the early part of 1853, as the result of a partial trial of the new system in 8 out of the 31 districts under his rule, that more than 1,400 schools with nearly 20,000 scholars had been created, that the quality of the instruction given in these

schools was greatly in advance of anything that had been known before; that sound elementary treatises had been introduced and made popular, and that everywhere a new spirit of energy and mental activity had been aroused.[1] Perhaps, however, the best commentary upon the success of Mr. Thomason's scheme is that in those four provinces[2] in which it has been adopted, though embracing in area little more than one-third of the whole British territory, the number of scholars now receiving elementary instruction is twice as great as in all the other provinces put together.

Not the least important result however of Mr. Thomason's labors was the influence exerted by them upon the policy and counsels of the Board of Directors at home. Just at the time when the success of his plans had become so apparent as to win over some of those most prejudiced on the other side, the renewal of the East India Company's Charter came before Parliament for the fourth time. As on former occasions a number of eminent witnesses were examined before a Parliamentary Committee, and the evidence was overwhelming in favor of some broader and more comprehensive system of education than had ever yet been attempted, some system which might be equally applicable, with a few modifications of detail, to every part of the country, and which would draw out and utilize to the largest possible extent all available local resources. Nothing indeed could have been more satisfactory than the overwhelming weight of testimony which the enquiry elicited as to the advantages of the new system initiated in 1835 over the Orientalism which had preceded it. At the same time it was no less clearly shown that the efforts of the Government had up to that time been confined, with a few notable exceptions, to the upper and middle classes, to the almost total neglect of the great body of the

[1] For these and most of the other similar quotations already given from official sources, we are indebted to a most interesting and valuable *resumé* of the rise and progress of Education in India in an official " Note" by A. Howell, Esq., late Under-Secretary to the Government of India in the Home Department. Though unable to accept all his conclusions, it is most refreshing to meet with an official paper in which the whole subject is dealt with in a tone of such manly independence, and pervaded by so thoroughly Christian a spirit.

[2] Viz., the North Western Provinces, Central Provinces, Punjab and Bombay.

peasantry. The evidence moreover of missionary educationists like Dr. Duff demonstrated most conclusively that, whatever difficulties might lie in the way of Government giving religious instruction in its own schools, there was no reluctance on the part of the natives generally to receiving such instruction, and a simple and easy path was thus marked out by which Government might enlist on its side the agency of private individuals, without in the slightest degree departing from its avowed policy of religious neutrality.

The enquiry extended over many weeks, and the upshot of it all was the great educational despatch of July 1854, in which was laid down a scheme of education for all India so comprehensive that it left nothing to be desired, and so statesmanlike that it has been appealed to ever since by all successive Governments as the great Charter of Indian education.

So great however has been the *vis inertiæ* to be overcome of precedent and custom, and so strong the centralizing tendency of official departmentalism, that far less practical advance has been made during the last twenty years than might reasonably have been expected, and the policy still pursued in most parts of India is in point of fact very little in advance of that which prevailed forty years ago. This is however a subject too wide to be considered here, and must be reserved for a future number.

J. B.

ART. IX.—NOTES AND INTELLIGENCE.

THE annual report of the Calcutta Church Missionary Association was published in February last. The Secretary, Rev. Mr. Vaughan, gives a very interesting review of mission work for the year, and notices the various events of the year in their relation to the cause of missions. We commend Mr. Vaughan's plan to the secretaries of other societies. Missionary reports very often err in being either too brief and dry, or too long and sermon-like. What is wanted is a report that will give a fair view—statistical and otherwise—of the work by the particular society; and such a view of mission work and the particular mission field as will interest Indian readers of the report, and also those at home to whom copies may by sent.

Two interesting cases are reported by Mr. Vaughan, which may be taken, we believe, as specimens of many that are too familiar to missionaries laboring in Bengal. One writes :—

> "I am always very thankful to you for your kind exertions to save my soul from eternal ruin. I thought that at this time I would be able positively to give you the time when I would take the long-wished for step, but I am sorry to inform you that my weakness prevents my doing so. I am not one of those who hold that baptism is merely an outward ceremony and not required for our salvation, yet such is my weakness that I cannot make up my mind to sacrifice a little earthly comfort for its sake. I am fully aware that I am pursuing a wrong course, and that if I wait, and delay for a 'convenient' time, that time may not come to me at all; but what shall I do? I have been delaying for a long time to confess openly the Saviour, to whom alone I look for salvation; I need nothing to be convinced that I am doing wrong, and yet I cannot go up boldly to you to receive baptism."

Another, whose wife as well as himself are believers in Christ, every day gathers his family around him, and reads to them from the Bible, yet when the matter is urged, he says, "Wait awhile; let my son return from England; I shall then put the truth before him, and I trust he will come to see as we see, and then we shall all together enter the church."

IN the annual report of the Bengal Auxiliary to the London Missionary Society we are glad to see that the Society is showing the importance it attaches to the

facilities in Calcutta for religious conversation with English-speaking Bengalis. One of the missionaries, the Rev. Mr. Naylor, has given himself specially to this work. He has tried to get access to Hindus in their own homes. His visits have been chiefly to houses where students lodge. Sometimes he met with encouragement, and young men showed great desire to join in religious conversation. In many other cases, their indifference was very depressing. Speaking of the work among the class of persons he visits, the "English-reading" young men, Mr. Naylor says:—

"I am deeply impressed with the need of increased efforts to correct the religious errors, to contend with the religious indifference, and to foster religious enquiry amongst this large and interesting class of native society. The work has peculiar difficulties and discouragements, but it is not without its hopeful aspects, and certainly deserves a larger share of attention and effort from Christian workers than it now receives."

THE mission in Chamba, among the Himalayas, was commenced in 1863. At first it was conducted by the Rev. W. Ferguson as a "private mission." In 1871 there were in connection with it ninety native Christians, of whom one-third were communicants, residing in several towns and villages of the Chamba territory. On the departure of Mr. Ferguson for Europe, towards the close of last year, his mission was adopted by the Church of Scotland. We doubt not that its future history will prove the hopes excited by its earlier course to have been well grounded. The work in connection with the Chamba Mission has hitherto been distinguished by certain characteristics from mission work generally on the plains. The chief of these characteristics have been, first, a reliance upon the simple preaching of the Word "in the house and by the way" for the spread of Christian truth and the conversion of men; second, the exclusion of the educational system; third, a certain peculiarity in dealing with the social manners and customs of converts; fourth, the separation of all native Christians from any pecuniary connection with the Mission, and the organization of the native Church upon an entirely independent ecclesiastical basis. There have always been vernacular Christian schools, instituted primarily for the education of Christians, and that chiefly in the reading of the Scriptures; but heathen children, if desirous of attending, are freely admitted.

The present condition of the *Mission* and the *Church* is in

many respects most satisfactory and encouraging. In Chamba these form two separate and independent institutions, with no connecting bond but that of Christian fellowship and love. The *Mission* is an exotic, its work is to evangelize,plant churches and exercise a fostering care and watchfulness over their spiritual well-being and growth. The Church is essentially indigenous; its constitution distinct, though derived from the Mission; and all its members are earning their livelihood by the labor of their own hands. There are at present over eighty professing Christians throughout the State, of whom the greater number is collected in some five or six different centres, which may be regarded as the *nuclei* of future churches. The rest are scattered hither and thither, and very little is known about them. It is in Chamba itself, however, that the Church is most numerous, and there only anything like an ecclesiastical organization has yet been attained. The Chamba Church is under the care of three ordained elders of unblemished Christian character, who conduct the public worship and exercise spiritual oversight among their brethren. This in the nature of things must be only a temporary arrangement—only a stepping stone to something better and more stable; and doubtless the result will be that in time, as the Church increases, the necessity will be felt for a better organization under one pastor supported entirely by the Church members. The Christians in the out-stations are very much in need of assistance, educationally and spiritually. They are for the most part poor men, working hard for their daily bread, and have not had the same opportunities of making progress as their brethren in Chamba. The difficulties too in the way of a paid agency for their enlightenment are very great. It is hoped, however, that some arrangements will shortly be made for bringing them within the reach of spiritual edification. The future prospects of the Mission and of the Church seem, on the whole, to be very promising. The plans and arrangements for the carrying on of the work of the Mission under the new regime will, in all probability,remain unchanged in character,though it is hoped they will be more extended and perfected. It is believed that the addition of the *medical* element to the work will enable the Mission to obtain a higher position in the esteem and, perhaps, the affections of the people than it ever previously occupied.

But, however successful the Mission may be in its own

peculiar sphere, it is yet mainly in and through the *Church* in its independent organization, and its manifestly superior life and hopes, that the Spirit is expected to work towards a genuine and desirable enlargement. What is wanted now is a more abundant outpouring of the Spirit upon every member of the Church, that they all may become missionaries indeed, not as mission agents, but as members of the Church of Christ, feeling the obligation to tell to others the glad tidings of life which they themselves have heard and learned. Thus it is, we believe, and thus only, that the Church of God will ever take root and be established in these lands.

MANY will doubtless remember an item which went the rounds of the newspapers about a year ago, with reference to the vigorous street preaching at Lahore of Musulmans, Hindus and Bramhists. These efforts, engaged in ostensibly for the purpose of propagating the views of the respective preachers, were, without doubt, actually intended to annoy the Christian preachers, close to whose stand the others were wont to take up their position. With reference to this matter we extract the following paragraphs from the last Lodiana Report :—

"Bazar preaching has been carried on principally on our own ground, in the two chief thoroughfares, just outside the Delhi and Lohari gates of the city (Lahore). At the latter place there has been a good attendance generally, throughout the year. A circumstance connected with this out-door preaching may be mentioned as possessing some interest from the evidence it affords of awakened religious thought and feeling."

"In the month of June the Mahomedans, and soon after the Hindus and Brahmos, began preaching on either side of us. Almost any evening, during July and August, might have been seen three large crowds in close proximity, listening to the representatives of different creeds. On one side of the mission Chapel, the Musalmans declaimed vociferously, giving utterance to their religious sentiments in a series of tirades against the Gospel. On the other side a succession of Hindus and adolescent champions of the Brahmo Somaj held forth in similar strains, while between these, the missionaries, day after day, repeated the old, old story of the cross, to audiences containing many, it is true, who remained only to scoff or cavil, but in most cases, a few who listened with quiet and respectful attention."

"Weeks passed by, and the zeal of our neighbors began to flag. They felt it necessary to unite their diminished forces, and an anomalous confederation of Hindus, Moslems and Brahmists, afforded to the world an illustration of the broadest of broad Church principles, while it served to bring vividly to mind a former occasion, when the bond of a common hostility to Christ terminated a personal feud of long standing, and united *Pilate* with *Herod* in friendship."

The Mission of the Church Missionary Society to the Afghans, at Peshawar, whose eleventh report is now before us, is one of no little interest. Its interest is owing in part to the fact of its position, as a frontier mission. Situated beyond the Indus, in British Afghanistan, the missionaries are not only brought into daily contact with the lawless, and as yet untaught, members of the Afghan clans, but also have their attention constantly directed to the vast regions of Afghanistan and Central Asia, at the very door of which they stand, and into which they cannot penetrate; yet they are eagerly watching for opportunities to send thither the Gospel of Christ. The Peshawar missionaries view the rapid advance of Russia in Central Asia with feelings far different from those cherished by Indian politicians. Instead of looking upon that advance with alarm, as if the safety of India were thereby jeopardized, the missionaries see in that movement the growth of civil and religious freedom, the weakening of Musalman power and prejudice even in the strongholds of Islam, and brighter prospects for the nations of Central Asia. So far from regarding Russia with that jealousy which is so commonly cherished, they look upon every forward step of her armies as a step preparatory to the evangelization of Turkistan and Bokhara. And who shall say that they are not right?

The labors of the Mission are for the most part among the Mahammadans. Rapid success is hardly to be expected. Musalman prejudice yields slowly. There are in connection with the Mission over a hundred native Christians, of whom thirty-one are communicants; eight baptisms are reported during the year 1872-73. Five hundred and four children (106 being girls) are connected with the schools under the charge of the mission. The working force consists of Rev. Messrs. Hughes and Jukes, missionaries; one native pastor, one catechist, laboring without pay, one reader, four male and four female Christian teachers, seventeen male and eight female Mahammadan or Hindu teachers. Mr. Downes, whose effort last year to reach Kafirstan excited so much interest on the part of some, and scorn on the part of others, is now in England, "where, we hope," says the Report, "he will succeed in exciting an interest in behalf of a people in whose spiritual welfare he is so deeply concerned." The Report mentions the fact that a Mahammadan officer in the Cabul army, at one time a Shiahposh Kafir, has, in his intercourse with the missionaries,

fully confirmed their views with reference to a mission to the Kafirs. A short time ago another lay missionary, Mr. Johnson, succeeded in eluding the vigilance of the Government officials, crossed the frontier into Afghanistan, and had almost reached Kafirstan. He too, like Mr. Downes, was seized and brought back to Peshawar, and obliged to give a promise not to repeat his experiment without notifying the Government of his intention. The policy of the Indian Government in this matter will yet, we apprehend, be seen to have been very short-sighted. Peshawar will ere long become, we trust, the point of departure and "the base of operations" of a strongly manned mission to Afghanistan.

THE history of Christianity in India presents few instances of rapid growth and success so remarkable as that now furnished by the American Methodist Church. Apart from the regular missionary work of the Methodist body in Northern India, which we have discussed at length in the present Number, a new work has grown up during the past two years, which promises large and excellent results, especially among the European and Eurasian portion of the Indian population. To the Rev. William Taylor's work in Bombay, begun a little more than two years since, and which spread rapidly to Poona and other stations along the lines of railway leading out of Bombay, we have more than once alluded in the pages of this *Review*. After seeing growing and active churches established at Bombay and Poona, Mr. Taylor visited Calcutta. Affairs in that city moved more slowly; but before leaving there, which he did few months ago, Mr. Taylor had been the means of gathering a very considerable congregation, and many had experienced a change under his preaching. During Mr. Taylor's stay in Calcutta, for about a year, he commenced building two places of worship, one in Lall Bazar and the other in Dhurrumtollah street. The former is a small preaching bungalow, the latter is a commodious chapel, capable of seating about 500 people. The Dhurrumtollah chapel was recently opened, and special services held for many evenings successively. Mr. Taylor is now in Madras; and although it is too soon to give any account of his work there, or to say definitely what its result will be, there seems to be every reason to believe that it will be, if anything, more powerful and more widely felt than at

either Bombay or Calcutta. During the first six weeks of his stay, over 200 conversions were reported. Meantime, apart from Mr. Taylor's own movements and efforts, the work of his co-laborers is extending in unexpected ways. A regiment of European troops, stationed at Poona, a number of whose members had been converted, was suddenly removed to Karachi. A Methodist evangelist was sent soon after to look after their spiritual welfare, and the result has been a most cheering work of grace extending beyond the limits of the regiment. A young man, converted in Bombay, goes, in the ordinary course of his business, to Secunderabad. Incidentally and as he finds opportunity, he engages in Christian work. Interest is awakened, and now there is a Methodist Church at Secunderabad with fifty members. One of the Methodist missionaries has visited several stations in Central India, and conversions are reported from them all. At the last meeting of the Methodist Conference of North India, the brethren engaged in this new work were received into the Conference, although, at the distance at which they are laboring, they will not be under its control in conducting their operations. Rev. J. M. Thoburn, formerly of Lucknow, was, at the same time, set apart to continue the work at Calcutta, in which city he has now taken up his residence.

It was not to be expected that all of the doctrinal positions taken by the Methodist brethren would meet with approval on all sides. On several points there would inevitably be difference beween the Methodists and other Christians with whom they would be brought in contact. We apprehend that a fair and courteous discussion of some of these points, if, in conducting it, the objectionable features of theological controversy could only be guarded against, might, by exciting attention and stimulating interest in religious matters, ultimately further the cause of truth. An attempt of this kind was made at Poona, in the publication of the "Poona Tracts," appearing at intervals of one month. Into the merits of the discussion, as it affects points of doctrine, it is not our province to enter; yet we may be allowed to express our regret that this attempt was not made in a manner different from that actually adopted. The very first sentence of the first tract of the series could not have been more injudicious than it was, nor any better designed for frustrating entirely the purpose which the writer had in mind. In opening a theological discussion,

entered upon with a view of showing Christians their doctrinal errors, and leading them to discard them, it is hardly prudent to begin by denouncing the opinions of one's opponent as soul-destroying heresies—especially if that which follows, viewed simply as a piece of argument, utterly fails to support the proposition. It is further necessary to use the utmost care in stating the doctrines which are to be argued against. In preparing the tract in question, we do not say that such care was not used; but if it was, its effects were not made manifest. The Methodists promptly repudiated the representation of their doctrines which the tract contained, and declared that a perusal of Mr. Taylor's books would have been sufficient in the first instance to show the writer his mistake. What efforts have been made to get this series of tracts into circulation, and how far those efforts have been successful, we are unable to state.

A CORRESPONDENT at Bombay sends us an account of a Christian *kirttan* performed in the American Mission Chapel in that city on the 12th of February. A *kirttan* among the Hindus is a musical performance, conducted by a *puranik* or *gosāvé*, in which the praises of some god are generally celebrated, with singing and instrumental music. Formerly under the patronage of native princes the *kirttan* seems to have been much more cultivated than in later years. But the Hindus of all classes in this Presidency still have a great fondness for these performances, and the native music here, as elsewhere in India, is much more popular than our English tunes.

The above *kirttan* was Hindu in form, but in subject-matter it was wholly Christian. Rev. Vishnu Bhaskar was the *puranik* or leader, and conducted the performance. He stood upon a platform, and just back of him were four or five trained Christian singers, who joined in the choruses. For musical instruments, there was the *vinā*, a kind of guitar, the *sārangi*, which is played like the violincello, but is much smaller than that instrument, one pair of cymbals, and a small drum beaten with the ends of the fingers. The subject of the *kirttan* was Christ the true Saviour. The need of such a Saviour was shown by the universal consciousness among men, of sin and guilt, and by the failure of all human expedients to take away sin. Then the character of Christ was shown as a perfect and all-sufficient Saviour.

All these points were brought out by a variety of illustrations; the whole performance lasted a little more than two hours. The exercises had all the ease and naturalness of an extempore performance, though nearly all must have been arranged beforehand. At first a brief prayer was offered up, invoking the divine blessing. Then the leader in a pleasant, graceful way, introduced the subject of the *kirttan*, while the *vīṇā* in a gentle tone gave the key note to the speaker, and also to the singers, who soon after followed in a chorus. The words of the chorus were often made the text for an exhortation or illustration, and then some further remarks would suggest or lead the way to another chorus. The leader spoke always in a musical tone, going frequently to a third, fifth or an octave above, and sometimes to the minor third below. The Chapel was quite filled with a very intelligent audience, and the interest did not flag for a moment. There was considerable artistic skill displayed in the execution of the music, and in its adaptation to the poetry; sometimes the effect was quite dramatic. There was, however, no appearance of irreverence on the part of the performers or in the audience, and the music seemed only to deepen the impressions of the truth uttered. Judging from the manifest effects of the *kirttan* on this and several other occasions, we have no doubt but that it may be made a valuable Christian agency. There are several Bible scenes and characters that have already been used in this way, *e.g.*, Abraham—Noah and the Deluge—Moses—Daniel—Job—The Prodigal Son, etc. Most of the *kirttans* we have heard have seemed to us deficient in unity; much has been brought in that did not properly belong to the subject. But this is not strange, considering the difficulty of preparing new poetry, and adapting it to suitable music; it is also a fault which, for the most part, can be successfully guarded against by careful study and preparation. A good *kirttan* requires considerable poetical, as well as musical, talent.

Christians in India have, for a considerable time past, been familiar with ritualism; but a new movement has just been started in Bombay, which promises to go a little beyond anything—short of Popery itself—which has yet been seen in this country. We refer to the recent establishment of "St. John's Mission" in that city, under the auspices of the Bishop of Bombay, and carried on by two "Fathers," as

they style themselves, of the "Order of St. John the Evangelist." It is not sufficient to say of this Mission that it is High Church; it is considerbly more than that. We understand that the "Order of St. John the Evangelist" fails to secure recognition from the bishop at home in whose diocese it has been formed; the "Fathers" of the order act under the directions of a "Father superior," dress like Jesuits in long black robes corded at the waist, and are under vows of celibacy. "Anglo-catholic," and sometimes simply "Catholic" is the term they apply to themselves and their sympathizers. The head quarters of the Bombay mission thus far are at "Holy Trinity Church," situated amidst a population which sadly needs the faithful preaching of the Gospel, and once the centre of a strong evangelistic influence, but in later days almost wholly in the hands of ritualists of very "advanced" views. In this Church, services of the kind which might be supposed are of almost daily occurrence; and in many of the other English churches of the city these "Fathers" are lending their aid to the Bishop of Bombay in his effort to "subvert the principles of the Reformation." The Mission has not yet been in existence long enough to warrant any conjectures as to the degree of influence which it may have, or the following which it may secure.

In connection with the Mission a new periodical, the *Indian Ecclesiologist*, has come into existence. It is a small four page monthly, very neatly printed, and devoted to an exposition of the views held by its supporters. The first number welcomes the two "Fathers" to India in the following glowing language:—

> "Rev. Fathers Page and Biscoe, we hail you as the long-prayed for and accredited pioneers of the great Catholic movement in this country, and we pray that you may have strength given you unflinchingly to carry out the principles of that movement in all their details wherever it may please God to call you to minister! Be not fearful of opposition! When the banner of the Cross is unfurled, the agents of the evil one instantly put themselves in array against it! Heed them not! Proudly wave on high the banner of your King, and march on to victory!"

The second number contains an article of some significance, on the revival at the present time of monastic orders—it calls them "Confraternities"—in the English Church. This, we are told, "will always be an interesting feature in the history of the Anglo-Catholic Church." The article confesses that the usual machinery of the English Church is inade-

quate. The parish priest has his hands full with the "edification of the faithful in the Church, and the Superintendence of the Parish schools." No one is left free to care for outsiders; accordingly outsiders are not cared for—the work of the Church does not extend itself among the masses, and multitudes fall into the jaws of "Dissent." Dissenting clergymen are men of self-denying lives; the "schismatical service," as compared with the "complications of the Book of Common Prayer" is of attractive simplicity to the uninitiated; the lower classes can understand better the plain extemporaneous sermon of the dissenter, than the written sermon of the parish priest; so in short it has happened that Dissent is a "success." During the Middle Ages the Church had precisely the same difficulty to grapple with; at that time, she founded religious orders, and "educated men of all grades in the various acts of self-denial, self-control and preaching," and then put them to the work of bringing in those who were without. "But since the Reformation Religious orders have been swept out of the Anglican Church, and their place, until very recently, filled, and their work done, by the Dissenting minister, with this important difference, however, that the Friar led the people to the Church, and the Dissenting preacher draws them away from it."

These remarks, the article goes on to say, are applicable, with very slight amendments, "to the state of the Church in India, the chaplain being substituted for the Parish Priest." The missionary system, it seems, has been a failure. We have heard that said so often by orthodox Hindus and heretical Bramhists, that the assertion has ceased to have any particular weight with us, even when coming from an Anglo-Catholic newspaper,—especially when viewed in the light of certain facts which the friends of missions can bring forward. However, missionary work of the kind contemplated by the *Ecclesiologist* doubtless is a failure in India thus far. Therefore we can understand with what raptures of joy the two "Missioners" have been welcomed to this country by the extreme High Church party. We judge from the acticle we have been speaking of, that it is contemplated to work directly among the heathen, but we believe that only English services have thus far been conducted. We are curious to see what degree of success will be attained, and by how much it will exceed that which has been granted to evangelical missions. We call

in question, however, the taste which joins in the cry that other missions are a failure, before the faintest gleam of success has begun to dawn upon the new effort. "Let not him that girdeth on his harness boast himself as he that putteth it off."

Tithe-giving has, for several years, been practised by many of the native Christians connected with the American Mission among the Marathas. In this way a number of the churches, especially in the Ahmadnagar District, have been able to raise about one half of the salaries of their respective pastors, looking to the Mission to supply the remainder in the shape of a grant-in-aid. The Church in Sholapur, however, in connection with the same Mission, has begun to support its pastor entirely. A call was last year extended to a young man to assume the pastorate, the Church members offering the total amount of their tithes, be it less or more, for his support. He cordially accepted the call, and was ordained on the 1st of January last. This is, so far as we know, the first instance in this part of India, in which a native Church has assumed the whole burden of its pastor's salary; we trust the experiment will prove a complete success, and that many churches will be found to follow the example. A new and commodious church building, with an American bell, has just been erected and dedicated in Sholapur, and the prospects before the Church with its young pastor, and the Mission there, are bright and hopeful. Several baptisms in connection with the work are just reported.

The Wesleyan Mission in the Mysore Province has passed through a year of singular affliction. Out of thirteen missionaries, two have been removed by death and three have been compelled to leave the Province on account of affliction. The missionaries thus taken away were men of some experience, while several of those who are left have but recently arrived. Amongst the native agents there has also been considerable affliction.

The stations occupied by the Mission are Bangalore, Mysore, and Shemoga, the chief towns of the three Divisions of the Province, together with Toomkoor, Goobbe, Hoonsoor, and Chikkamugalur, all of which are places of some importance. On these stations there are at present eight

European missionaries, one native minister, two native assistant ministers, and eleven catechists.

The work during the year has been, on the whole, encouraging. There has been an increase of thirty-four in the native Church which now contains two hundred and ninety-four members. There are nearly six hundred belonging to the native Christian congregations.

Twenty-two adults and eight children have been baptized. There have been two or three interesting cases. One of those baptized at Bangalore was a weaver called Chámadása, the last member of a family converted to Christianity chiefly through the instrumentality of girls' schools. His eldest daughter was a scholar in the Nágaratha Petta school and was baptized in 1870, having previously refused to be married to a heathen young man. Chámdása's wife and two younger daughters next became Christians. He tried to dissuade them, but when he found they were determined he allowed them to follow their own course. He himself had been one of the most bitter opponents of the missionaries in their street and school-room services, and the conversion of his family only seemed to strengthen his antagonism to the truth. He embraced pantheistic doctrines and also became an ascetic. He tried to find rest for his soul by pilgrimages and repaired to a hermitage of some note, but he there witnessed a scene bitterly mortifying to one who was sincerely seeking after truth. The chief man of the place and his disciples, having drunk too freely of toddy, began to quarrel, and Chámdása fled in disgust. The fatigue and exposure of his journey, added to his mental anxiety, brought on an illness during which he was carefully nursed by his Christian wife. His wife and daughters had been earnestly praying for his salvation, and at length he yielded to the influences of the Holy Spirit and asked for baptism.

Another was a Jangama priest who was noticed by the missionaries to listen attentively to their preaching one morning in a village near Toomkoor. After the service they had a long conversation with him, and found that eight years previously he had become acquainted with the Gospel from some Christians he had casually met in his wanderings. From that time he had been anxious to hear more of what he felt to be the truth. After some instruction he was baptized.

The native members have contributed liberally, according to their means, to the cause of religion. In Bangalore a

system has been introduced which seems to work satisfactorily. Each family lays by daily a small quantity of grain which is stored in a separate vessel and collected once a week by a catechist. In nine months a sum of almost fifteen rupees was raised in this way by a small congregation.

A little work is done by the missionaries amongst the English people. In Bangalore a minister is set apart to the work and has a congregation of about two hundred and fifty. In Mysore and Toomkoor one service is held every Sabbath.

A great deal of time is devoted to preaching in the towns and villages. In the morning the services are held in the open air, and in the evening in school-rooms. The success of the school-room services, most of which have been begun in recent years, is most gratifying. The largest congregation, consisting of about a hundred and fifty people, is gathered in the main street of the Bangalore petta twice a week. Many of the heathen attend this service almost as regularly as the Christians meet on the Sabbath.

As with the exception of Bangalore and Mysore, there are no very large towns in the Province, touring is an important part of the work. Some extensive tours have been made over parts of the country not much visited, and in general the missionaries and catechists were well received.

Satisfactory progress has been made in education. In the various schools there are 3,210 pupils, an increase of 252 on the previous year. At Bangalore and Mysore, there are Anglo-vernacular Institutions containing 453 boys. It has been found necessary to reduce these Institutions to the Matriculation standard. This step has been taken with much hesitation and the necessity for it is greatly regretted. The missionaries cannot see without pain the best of their young men removed from all religious teaching and obliged to prosecute their studies in Government Colleges, where the influences are often unfavorable to Christianity, but they find it impossible to go through the lengthened curriculum required for the attainment of a degree, while it is unsatisfactory to stop half-way. At Christmas two passed the F. A. examination of the Madras University, and eight the Matriculation.

Female education has perhaps made more progress in the Mysore than in any part of India except the Presidency towns. In the Wesleyan Mission schools there are now more than a thousand girls. A dozen years ago they did not

contain a fifth of this number and these were chiefly of the lower orders, while now the scholars fairly represent the different classes of Hindu society. Although all the schools out of Bangalore have been deprived of the care of missionary ladies, the numbers have increased.

The Mission has also a station at Ootacamund on the Neilgherries, where there is a small Tamil church and a school containing sixty boys. As the station is out of the Province it has not been included in the above summary.

The South India District Committee of the London Missionary Society, which includes all the stations of that Society in South India except those in Travancore, viz., the *Tamil stations,* Madras, Salem, Tripatore, and Coimbatore; the *Canarese stations,* Bangalore, Bellary, and Belgaum; and the *Teloogoo stations,* Cuddapah, Nundial, Vizagapatam, and Vizianagram, held its Annual Conference in Madras on the 7th of January and following days.

There were present thirteen European missionaries, and seventeen native delegates, including seven ordained native pastors, from the several stations. As the native delegates were representatives of a large body of Christians in various parts of the country it may be interesting to record their views on some of the subjects which came under their consideration.

Question I. Which would native Christians prefer in all Government business, (1) To have the old caste appellation displaced by the term "Christian"? Or, (2) To have only the name and surname as is the European custom? Or (3) To keep the old caste appellation? And do they approve of an appeal being made against the decision of the High Court that it is not desirable to pass any general order to the effect that the caste designation of Christians should be dropped in official documents?

Answer. (1) It is highly desirable to drop caste appellations, and to use the name and surname. (2) In all official documents the appellation "Christian" alone should appear along with the name and surname. We therefore fully approve of an appeal being made against the decision of the High Court. The following are our reasons:—(1) No Mahammadan convert is called upon to state his original caste, but only his faith. (2) The intermarriages among native Christians have, in many cases, destroyed their

original castes; and hence the caste distinction which they claim is in such cases false. (3) Caste appellations help to keep up the spirit which says, "I am holier than thou," and cuts at the root of brotherly love.

Question II. Is friendly intercourse universal among the native Christian community? If not how may we best promote it?

Answer. It is not universal, and to remedy this, (1) Circulating family prayer meetings in houses should be held, as often as is convenient both for men and women; (2) Christians should be advised and encouraged to invite and entertain each other in social gatherings according to their means and tastes. We believe that when such things become common many a sharp corner will be rounded.

Question III. Have the native churches made any efforts to circulate Scriptures and tracts by sale among the heathen independently of the colporteurs? Ought not such efforts to be increased?

Answer. A few churches do so, and the plan is an excellent one. It has been very successful in Bangalore, resulting in the conversion of five adults, two of whom were Brahman youths, besides making several enquirers, of whom one is a Mahammadan. It has also changed open enemies into friends in many cases. Such efforts ought to be greatly increased.

Question IV. What is thought of the present state of the native mind with reference to Christianity? Are any special efforts required?

Answer 1. We are all under the impression that the spirit of the Lord is working, and that a stir not usual is taking place among Hindus and Mahammadans.

2. Some special efforts are necessary in connection with the press, such as:—Anti-Bramhic tracts in the vernacular, and more tracts containing lyrics;—a concise tract on the divinity of Christ, both in English and the venaculars;—an Anglo-Vernacular tract—published monthly which should meet all current and latest objections, and be made attractive by a well digested summary of news at the end;—a variety of handbills in English and the vernaculars;—and for native Christians, tracts on Christian duties, and an annotated Bible.

Question V. What do the native brethren think to be the most effective mode of street preaching and itinerating?

Answer. Read portions of Scripture and tracts to assembled groups. Sing lyrics to attract the people. Appeal to the senses of the people by exhibiting instructive pictures. Introduce the best moral teaching of the Hindus themselves. Give lectures and communicate intelligence. Open and keep up social intercourse with the heathen whenever it is possible. Avoid as much as practicable discussions in public. Sell Scriptures and tracts after preaching; this will fix in people's minds what they hear. In itinerating instead of visiting two or three villages in a day sufficient time should be spent to produce a certain amount of impression. Preach in open rooms near the street, or on the road side, according to circumstances. Narrow streets and lanes ought not to be neglected.

It strikes us that there is a great deal of practical wisdom in the above views and suggestions.

THE Annual meeting of the Travancore District Committee of the same Society was held at Nagercoil in February last. Among other important matters, arrangements were made for a preliminary meeting of the native pastors, evangelists, and several delegates from each mission district, to be held at Neyoor next July, to express the opinion of the native Christian body as to the desirability of a Church Union, and the manner in which it should be conducted. The desirability of such a Union—not to say its necessity—would seem to be too evident to require much talking about; and it is cheering to notice that more prominence is being given throughout India to this matter of union among the native Christians; and this, not only among Christians connected with particular missions, but among Christians generally, irrespective of the denominational names by which they are known.

THE London Mission in Travancore, by the way, seems to be one of the most vigorous, as well as one of the most successful, in India.

The statistics of the Mission for 1873 just published show a small increase upon the preceding year; of native agents the number now employed is 343 of whom 184 are catechists and twenty-nine female teachers. The congregations also number thirteen more than in 1872 being now 256 in number with a total of native professing Christians of 33,228, an

advance of 1,446; of these about 11,000 are baptized and 2,862 are church members. A single district under one European missionary, contains seventy-eight congregations and close upon 11,000 native Christians. Over 5,000 children are taught in the mission schools. The native contributions for religious purposes amounted to Rs. 12,027.

The work of the medical branch of the Mission, under the management of Dr. T. S. Thomson, who came out in 1873 to assume charge of it, has greatly increased during the past year; 20,430 patients have been treated—more than double the number in 1872. About 2,500 surgical cases are reported, over 15,000 medical cases and 2,600 were vaccinated. All this work was carried on at the small cost of about 2,875 rupees; contributions in aid of the work were received from both European, Hindu and native Christian communities.

The native churches in connection with this mission are also in a very satisfactory condition. We have before us statistics and statements respecting the church at Nagercoil. We would gladly speak more at length of the somewhat remarkable report of this church, did space allow. The congregation numbers 1,060, of whom 259 are communicants; 185 men and 209 *women* are able to read and write The contributions amounted last year to 2,302 rupees; the average amount of income received by the members of the congregation is not stated, so we are unable to tell whether this amount is large or small as compared with the giving power of the church. There were, however, many cases of marked liberality. One deacon gave over 400 rupees; in some families, every member contributed according to his ability; some of the Christians are coffee-planters, and a tenth of the profits accruing to them is usually devoted to the service of God. The pastor of this church, Rev. N. Devadasan, died early in January last. He was originally a Brahman, and was converted about thirty-five years ago, being then twenty-four years of age. He was elected pastor of this large and self-supporting church about eight years ago, yet refused to receive a larger salary than twenty rupees a month. A great blessing rested upon his labors. He was known and loved throughout Southern India, as a true Christian, and a faithful servant of Jesus. He usually wore a belt with the words "Trust Jesus" worked in it. He was incessant in effort for the good

of his people, and the glory of his Master. Loving, devout and pure, he was great by his gentleness, and men were ashamed to sin in his presence. He died in great peace, after having made suitable arrangements for his burial, writing to personal friends to inform them of his death, and attending to some matters of business; he also received on his death-bed all the members of his congregation and spoke a word to each. May God give to the Church in India many such!

Besides its pastor, the Nagercoil church has supported a catechist, three schoolmasters, two Bible women and a native assistant in the hospital under the charge of the Mission, besides devoting various sums to other purposes.

FROM Travancore a correspondent writes, that both at Nagercoil and Trevandrum, the Musalmans, during the recent Moharam festival, took as two of the characters to be assumed for purposes of sport, the European missionary and the native preacher. The missionary was dressed somewhat like a Eurasian, but beyond carrying a Bible and tracts, does not appear to have done much. The native preacher, however, was dressed in character with his umbrella, his books under his arm, and his handbills in his hand; as he moved along, he offered his books to the passers-by, and called out from time to time, "Believe on Jesus Christ." The missionaries are disposed to look upon this as a confession of the influence which Christianity is beginning to have upon the people. When the aggressive efforts of Christians are taken so much notice of as to be caricatured in the Moharam, there must be some force at work on the minds of the people. For a Mahammadan, even in scorn to preach Christ, is a note-worthy occurrence in the South.

A SOMEWHAT remarkable appeal to law was made recently in Madras. A youth at school applied for baptism to a missionary and was baptized. Proceedings were threatened by the father, but the threat came to nothing. For some time the boy remained under the missionary's care, and seemed to be making satisfactory progress. Suddenly, however, he disappeared. It was ascertained that he was again an inmate of his father's family. The missionary believed that he had been taken away and was detained by force, and applied for a writ of *habeas corpus* against

the parent. It turned out, when the case was tried in Court, that it was entirely of his own accord that the lad had returned to his family. The impulse under which he had acted had worn itself out, and although some feelings of attachment to Christian truth may perhaps still survive in him, they are not at present strong enough to enable him to bear the separation, and scorn of his people and friends. The missionary's suit was of course entirely unsuccessful. We think it unfortunate that it should ever have been raised. Even had the facts been as he supposed the propriety of an appeal to the law to save converts from the difficulties and trials that their providential position brings upon them is very doubtful. We do not wish to hurt the feelings of one who is respected and esteemed by all who know him. We know too how hardly our doctrine may bear sometimes in individual cases, and we are willing to allow exceptions to this rule, as to every other; yet we believe that recourse to law should be had, if at all, only in very clear cases of extreme violence on the part of a convert's relatives.

A QUESTION of considerable interest has risen of late in connection with the Baptist Mission among the Telugu people. Many families of the lowest castes have put themselves under the instruction of the missionaries, and many have openly adopted Christianity. Several of those who have done so, have become involved in law-suits, and the officers of the various courts have insisted on applying to them their old caste names in all official proceedings. The new converts have resented this, maintaining that in adopting the Christian faith they have broken so entirely with the caste system that their former appellations can be no longer properly applied to them. It is very possible that many of the high caste officials have been made all the more determined in applying to them the opprobrious designations from finding that they are particularly distasteful. Mr. Timpany, one of the missionaries, applied some time ago to the Government of Madras for an order to prevent the application of the old appellations to those who had become Christians. The Government replied that except where it was necessary for the identification of parties it thought that the practice might be discontinued, but referred the whole matter to the High Court for its

opinion. That body has objected to any order being issued,—thus practically leaving it open to all legal officers to annoy the newly formed Christian society by applying to its members terms which they are most anxious to lay aside. So the matter stands at present. Mr. Timpany appeals to missionaries at large for sympathy and assistance in his agitation.

It seems in the highest degree unreasonable that citizens of a free country,—as even the lowest are before the law—should have legally fixed upon them a name which rightly or wrongly they regard as an opprobrious nickname. All necessary steps should be taken to secure them in the freedom of laying aside a name to which they profess that they have a conscientious objection. So far the sympathy of most must be entirely with Mr. Timpany. It becomes a somewhat more complicated question when one asks whether he has done wisely in teaching his converts that the laying aside of a name is a matter of such importance. We do not propose to discuss it in the brief compass at our disposal here, but it is a most important question for those who are building up the South Indian Church of the future, whether their influence is to be steadily exerted on the side of abolishing within the Church not only the caste spirit and caste observances, but everything tending to remind men that the caste system had once existed. If becoming a Christian did at once practically cut off the convert from all connection with his former social standing—if Christians came fairly to be regarded by the native community as a separate caste, and a caste of good position as Mahammadans are to all intents and purposes already, there can be no doubt that multitudes from the low caste aboriginal population of the South would desire to join the Church ere long. Whether the cause of Christianity would gain in the end, or lose by the accession of large numbers influenced in the first instance only by a longing for elevation in the social scale, is a question which, to say the least, has two sides.

We have before us a letter from a Presbyterian missionary in Canton, China, which contains some interesting facts as to the comparative value of several evangelistic agencies in that country. Too much stress, he says, is laid upon mere preaching in China. What is needed in order to win and save men, is not mere preaching, such

as a missionary engages in when on a tour, but a more systematic way of inculcating knowledge (sacred knowledge, we understand) than formal preaching. The history of the Church, it is claimed, presents no instance of a nation converted by itinerating. The great duty of the church is to *teach*, through the pulpit, the press, and the school. There were two missionaries in China, both using the language with facility, one of whom preached statedly in a chapel for ten years, and, so far as is known, not a single convert was made. The experience of the other was but a trifle better; after twelve years of preaching in a well attended chapel, only three or four conversions resulted; and these persons received some special instruction aside from the preaching before they showed signs of repentance. On the other hand during the past twenty-five years, there have gone forth from a boy's boarding school at Ningpo 15 or 18 qualified native preachers of the Gospel. Of the converts connected with the Presbyterian Mission at Canton, four-fifths have come through schools, though not one-third of the Mission has been engaged in the conduct of the schools. And of the 48 additions to the Presbyterian church there in 1873, a large portion has been converted through the same agency.

The criticisms on the use of the word *bali* in Indian versions of the Scriptures with reference to the sacrifice of Christ, which were offered in the second article of the January Number of this *Review*, were, we think, well founded. In support of this opinion comes a letter from one of the German missionaries in South India, copious extracts from which we cannot forbear placing before our readers:—

"In the beginning of September, 1873, we had as usual our annual meeting and conference and course of instruction with the catechists of our mission in the Canara district. It was the duty of myself and two other missionaries to criticise the different sermons which were preached by catechists in the church and in the bazar, and among other things, we objected strongly to the use of the word *bali* for the sacrifice of Christ, contending that it means only and exclusively an offering to *Kâli*, or to *rakshasas* or demons. None of the twenty catechists saw anything wrong in the use of the word; the reason being that they all grew up in the church, reading the word *bali* in the Bible from childhood, and perhaps have even been taught so in the seminary. We proposed the word *yajna*, and requested our catechists to make it a point of study during next year, to learn to understand the meaning of the word *bali*, as the heathen understand it and report about it next time we meet. I do not think our advice has as yet done much good, as I hear again and again preached *bali*.

I related then at the conference how I came to understand the meaning of the word *bali*. I visited once a heathen festival and was very near the car just when they were to place the idol in it; just before that a Brahman threw some handfuls of rice, hashed leaves of different trees, and water along the two ropes which were lying on the ground ready to be pulled. I asked them what that meant, and was told it was a *bali*. To whom? I enquired; to the demons and *rakshasas*. Then I asked again from some friendly Brahmans, whether this was a place for *rakshasas* and *bhutas*, etc., how rice and leaves could be a *bali*, and how Brahmans could offer *balis* to demons. Then he said, 'By virtue of *mantras*, the rice becomes raw meat and the leaves are vegetables, and the water toddy. On such holy occasions as these, the *rakshasas* and *bhutas* like to come and throw obstacles in our way; we therefore must *feed* them. They are so hungry and greedy that they forget everything else when they have something to eat and drink. During their feasting we draw the car without any interference from them.' After this explanation of *bali*, feeding the hungry *rakshasas* and *bhutas* in order to draw their attention away from their real god and his processions, I tried to find out whether this is the general meaning of *bali* among the heathen, and I am certain that it only means offerings to Kâli in any form, or to *rakshasas* or *bhutas*, and can never be compared with or used for the sacrifice of Christ. I only wonder how this abominable word could stand so long in the Bible, and be used by missionaries and native helpers. These latter ought to have found it out."

READERS in the Western Presidency will ere long have, it is hoped, a version of the Koran in the Marathi language. Rev. Kasam Mahammad, pastor of one of the churches in connection with the American Marathi Mission, himself a converted Musalman, is engaged upon this work. Nearly one half of the translation is ready; probably at least a year more will be required to complete it. The value of such a work is unquestionable. Many of the Musalmans of the Presidency, ignorant alike of Arabic and the Koran, will be able to read a Marathi translation, and thus to see what their religion really is, and to compare it with Christianity. Many native Christians will derive great assistance from it in their conversation with Musalmans: while Hindus can learn from it what testimony Mahammad bears to the divine mission of Christ. It is hoped that the translator will receive the encouragement he deserves in his work, as well as substantial assistance in publishing his book in a suitable manner.

STRIKING testimony to the value of Christian methods is frequently paid by Hindus, in their adopting these methods for the defence of their own religion. Street preaching by

Hindus as well as by Mahammadans may be seen in several cities in Northern India; and latterly our Hindu opponents have undertaken to use more extensively the printing press in scattering Hindu tracts.

At the recent pilgrimage at Allahabad, in January and February of this year, in addition to the usual sales of Hindu books, almanacs and pictures, there was a large sale of Hindu tracts strictly so called. Of these there were no less than forty different kinds, a number of which lie before us as we write. They vary from eight pages to forty or fifty in length, and were sold at prices varying from one pice to three annas, according to size and execution. They are without an exception written in verse, showing how much the people of the country expect and value poetical composition upon religious subjects, and furnishing in this an admirable example to the writers and the publishers of our Christian tracts. They are all lithographed, and some of them are profusely illustrated; in fact nearly all have at least a picture on the title page to catch the eye; and the writer must confess that his own selection for purchase was to a considerable extent guided by the pictures. The titles of some of them are as follows:—

"The spirit of Love," being of course an account of Krishna and the milkmaids; "Deliverance from Distress," or the praises of Hanuman; "The name of Hari True," "Praise of Vishnu;" "Rama's Luncheon," an event in the life of Rama; "The Thought Garland," a conversation between a teacher and his disciple on the principles of the Vedant, composed for the pleasing of thoughtful men.

These tracts were largely sold during the pilgrimage. In addition to this, which is believed to be an entirely new enterprise among Hindus, and copied directly from the efforts of missionaries and colporteurs to sell Christian tracts, there were a large number of copies of a Sanscrit tract given away both at the pilgrimage at Allahabad and at Benares, by agents of the Maharajah of Cashmere. The tract contains one thousand names of Vishnu in Sanscrit verse, and is handsomely printed in a pamphlet of 48 pages. It was stated by those who were distributing it, though the statement may be an exaggeration, that 125,000 copies were to be given away in various places. Certainly no one was refused a copy at Allahabad. Whoover asked received one or more.

What an example is set to Christian gentlemen by this

Hindu prince! It is evident that the Hindus feel the force of our efforts to make known the Christian religion. Let us redouble those efforts.

WE are able to print from advance sheets of the Report of the North India Tract and Book Society the following correspondence occasioned by the departure from the North West Provinces of Sir W. Muir, whose life work in India has been marked by constant endeavors to promote every Christian enterprise. Few of the offieers of the Civil Service in India can point to a record so honorable as that of Sir W. Muir, before God and man. We trust that many men of like stamp may be raised up in the Providence of God to guide the destinies of the country:

"Government House,
Allahabad, 24th March 1874.

"To the Hon. Secretary, N. I. Tract and Book Society.

"Dear Sir,

"As my connection with these Provinces will so soon terminate, I beg that you will communicate to your committee my resignation of the Office of Patron of the Tract and Book Society for Northern India.

"To have been connected with the orgin and growth of your Society has always been a source of real satisfaction to me, and the office of Patron I have esteemed it an honour to bear.

"I shall always feel a deep interest in the welfare of the Society, and be glad to hear of its progress. And I pray God that he would add His blessing in your efforts to diffuse Christian knowledge in a sound and acceptable form throughout the country.

"I remain,
"Your's very sincerely,
"W. MUIR."

"Sir W. Muir, K. C. S. I.,

"Dear Sir,—The Executive Committee of the North India Tract and Book Society cannot allow your connection with the Society as its Patron to cease, without expressing to you and placing on their official records their appreciation of the very valuable services which you have rendered to the cause of Christian Literature in particular, as well as to every other branch of Christian effort in this country throughout your long and most honorable Indian career.

"It is not only as a man of outspoken and consistent Christian character that you will be remembered; but also as an active promoter of, and a wise and judicious counsellor in every measure that promised to advance the interests of the kingdom of Christ.

"Especially we remember the leading part which you have borne, as one of the founders of this Society, and as for nearly 20 years, its

President. The constant mention of your name in the records of all these years bears witness to your prominence in all its deliberations.

"The books and tracts which you have written for the Society are on the list of its standard Publications, and have been a means of good to very many readers. Your name has ever been foremost among the contributors to its funds. You have done much to awaken and elevate a native Christian authorship by the award which you have frequently made to deserving works; and you have but a few months ago, by a very generous donation, enabled the society to offer a list of prizes for the advancement of Christian Vernacular Literature such as has never been attempted before in India.

"For all these things you will not fail of your reward; you have indeed enjoyed it in part already in the results which you have seen accomplished, and in the rapid progress of our work. These are the things which make us regret most sincerely your removal from us. And in bidding you farewell as the Patron, though you still remain the friend and advocate of our society, it is our prayer that the God whom you have served, and the Christian truths which you have done so much worthily to disseminate, may be in all places and under all circumstances your support and consolation.

"I have the honor to be, Sir,

"In behalf of the Executive Committee,

"Yours most obediently,

"T. S. WYNKOOP,

"*Honorary Secretary.*"

"ALLAHABAD, *March 31st*, 1874."

WE record with deep regret the death of one who was for many years a devoted laborer for Christ in South India, the Rev. Ebenezer Lewis, late of the London Mission, Travancore. In 1839, accompanied by a wife with a true missionary spirit, he left England, under appointment for Coimbatore. He subsequently took part for three years in the Madras Mission; and in 1843 joined the Mission at Travancore, where he formed the new station of Santhapuram as the centre of the District which he superintended. Here be labored earnestly and successfully for about fifteen years. His memory, and that of his devoted wife, is still fragrant among the people. He was a good Tamil scholar; his sermons were remarkably powerful, and are still remembered with interest. About the year 1861, close mental application, in connection with the revision of the Tamil version of the New Testament, brought on such severe cerebral symptoms as to endanger his life. He was, however, able to return to England in 1862, but was from that time incapacitated for active foreign service.

Suffering in various forms was his portion for the last twelve years of his life, and through a paralytic seizure, his earthly course was closed on November 30th, 1873. All who knew him recognized in him an able man, an earnest missionary, a kind and reliable friend, and a humble and faithful servant of God.

IN our last Number we mentioned the occupation of Bhamo on the upper Irawaddy, by the Rev. Dr. F. Mason, of the American Baptist Missionary Union. It is now our sad duty to chronicle his death, which occurred on March 4th. He fell a victim to an attack of "Bhamo fever." Beyond this we have as yet no particulars. The friends of missions everywhere, and of Burman missions in particular, will hear of his death with peculiar regret. To few men is it given to close a life of nearly half a century of missionary toil as he did—while engaged in laying the foundation of a new mission station, on far advanced and untrodden ground. May men of like spirit be found to take and carry on the work which he has now been called to relinquish. We had hoped to enjoy the benefit of his assistance in the conduct of this *Review.* A short article on "Buddhist Prayers" in the January Number, however, was all that he was enabled to furnish. He was one of the best Pali scholars in Burma, as well as a devoted missionary.

BRAMHISTS lay claim to "inspiration." This all readers of the *Indian Mirror* know well enough. They are wise to tell us of it; for certainly no one would ever suspect it from a perusal of Bramhist writings. It has not always been easy to determine accurately what members of the Samaj mean by the language they employ. They do not seem to be "inspired" with the faculty of clear definition; and mortals who tread on a lower level than they are sometimes compelled to resort to guess work in the absence of any better means of determining what they are driving at. Accordingly we have no very satisfactory definition of inspiration. Babu K. C. Sen undertakes to tell us what he means by the term; he consumes five and a half pages in doing so. He says inspiration is "the direct breathing in of God's spirit," an "altogether new life" infused into the soul, the *presentation* of the Supreme Soul in our own finite souls; it is "the spirit of God directly"

shining upon the soul; it is the highest "revelation;" it "converts and regenerates the soul;" it "destroys the root of evil in the perverted heart, and sows there a new seed of divine life;" it is the "direct action of the Holy Spirit," it is "true spiritual baptism;" it seems to be the same as "enthusiasm," which term is substituted for it towards the close of the five and a half pages. Such was the view of Bramhic iuspiratiou in 1866. And he who can tell, from Babu Keshav Chandra Seu's remarks on the subject what he really means by the term he is pretending to define, must be gifted with an unusual amount of sagacity. What the present view of Bramhic inspiration is, we do not undertake to say. Bramhic terms and doctrines are not open to the charge of being stereotyped.

Yet whatever they mean by the term, they profess to be guided by the thing itself. It is to direct them—to be their "spiritual governor" in their intercourse with each other; of those, however, who are so unfortunate as to be devoid of inspiration, and it seems that there are such, it is said that "their manifest duty is obedience." Furthermore we are told that the "invisible church" which is "growing in our midst" and whose dogmas are not yet formulated into the definite statements of a creed, is "a mighty moral force, an impulse, an *inspiration*"—it is a "power, and not a creed." At some time in the future, it may be necessary to exchange this "inspiration" for the "cold dogmas and rules of organized societies." But for the present "the rare privilege of inspiration is vouchsafed" to the Bramhists, and they rejoice accordingly.

We have said that we are in doubt as to what is meant by inspiration, as the Bramhists use the term; we are further in doubt as to what benefit they derive from it. Does it purify their hearts and reform their characters? Very imperfectly, if at all; of this their own confessions afford sufficient testimony. Does it give them a deeper insight into religious truth than others have, or enable them to take a wider range in the inculcation of religious ideas? Are they inspired to utter things of which the world has thus far been ignorant? Search their writings; can one solitary idea be found in the whole range of their literature, which they have originated? Have they contributed to the religious thought of the world one single atom? Is there anything, in all their writings, of any real value, which has not been known, and reiterated by authors of this class, for years? In

spite of their boasted inspiration, of what do their writings consist, if not of diluted ideas borrowed from Theodore Parker, or from other sources, and presented in terms borrowed from Christianity? It would be of some use if they were only so far inspired as not to mistake the vapid gushings of the Sunday *Mirror* for profound theological discussion. But even this degree of "inspiration" does not seem to have been "vouchsafed" to them as yet.

WE beg leave to acknowledge with thanks the receipt of the following reports:—

The Chamba Mission.

Proceedings of the Conference on Presbyterian Confederation held at Allahabad on the 26th, 27th, and 28th November, 1873.

Sixth Report of the Punjab Book Society, from 1st November 1872 to 31st October 1873.

Sixth Report of the Punjab Auxiliary Bible Society. From 1st November 1872 to 31st October 1873.

Eleventh Report of the Church Missionary Society's Mission to the Afghans at Peshawar, for the year 1872-73.

The Fifteenth Report of the Umritsir Mission of the Church Missionary Society, 1873.

The Thirty-Ninth Annual Report of the Lodiana Mission, for the year ending September 30th, 1873.

The Twenty-Ninth Annual Report of the Baptist Mission, Agra, for the year 1873.

Report of the Almorah Mission in connection with the London Missionary Society, for the year 1873.

Report for the year 1873 and Minutes of the 10th Annual Session of the India Conference of the Methodist Episcopal Church, U. S. A.

One Year's Work in the Lucknow Mission Church, being the thirteenth Report of that Mission, for the year ending 30th September 1873.

Report of the Mirzapore and Singrowlee Missions in connection with the London Mission Society, for the year 1873.

Jabulpur Church Missionary Association Report for 1873.

Report of the operations of the Bengal Branch of the Christian Vernacular Education Society for India, during the year 1873.

Forty-Ninth Annual Report of the Calcutta Church Missionary Association for 1873, with an account of the Cathedral Mission College for the same year.

Report of the Bengal Mission of the Free Church of Scotland for 1873.

Report of the Dacca and East Bengal Baptist Mission for 1873.

Report of the Irish Presbyterian Mission in Guzerat and Katiawar for 1873.

Twenty-First Report of the Guzerati Tract and Book Society for 1873.

Report of the Bombay Auxiliary to the British and Foreign Bible Society for 1873.

Report of the American Mission among the Marathas for 1873.

Report of the London Mission, Belgaum, for the year 1873.

Report of the South India District Committee of the London Missionary Society for the year 1873.

The Thirty-Fifth Report of the Wesleyan Mission in the Mysore Territory for the year 1873.

Report of the Madras Diocesan Committee of the Society for Promoting Christian Knowledge, for the year of our Lord 1872.

Annual Report of the South Travancore Hospital and Dispensaries in connection with the London Missionary Society for the year 1873.

Annual Report of the Nagercoil Mission District in connection with the London Missionary Society for the year 1873.

Annual Report of the Trevandrum Mission District in connection with the London Missionary Society, for the year ending December 1873.

Eighth Annual Report of the Burmah Baptist Missionary Convention for the year 1872-73, with the minutes of the 8th Annual Meeting held in Shway-Gyeen, Nov. 1-5, 1873.

Thirty-Sixth Annual Report of the Maulmain Missionary Society, 1873.

The Twelfth Annual Report of the Burmah Bible and Tract Society, for the year 1873.

Jaffna College, 1874.

Besides the above, several others have been received, which we hope to acknowledge, and perhaps mention at greater length hereafter.

*** It *was our purpose to give, in the present Number of the* Indian Evangelical Review, *statistical information relative to the actual increase of the native Christian Church during* 1873. *But the difficulty experienced in collecting the necessary information from the various mission stations, combined with other circumstances, has caused unexpected delay. It is hoped that the information can be given in the Number for July.*

Art. X.—BOOK NOTICES.

An English and Arabic Dictionary. In two parts, Arabic and English, and English and Arabic. By Joseph Catafago. Second Edition; Bernard Quaritch, London; 1873. pp. 1096.

A Second Edition of this portable Arabic Dictionary has just been published. Its smallness of size, and its variety of information make it a popular dictionary for the study or the camp of a missionary engaged amongst the Mahammadans of India. It is however a dictionary rather of modern than of ancient Arabic; but it contains many of the theological terms in use amongst the followers of the false prophet. The author, "with the intention of meriting still further the approbation of the public," has enlarged his work in its second edition, from that of an Arabic lexicon to that of an encyclopædia Arabica. The accuracy of this part of the work, however, is very questionable, if we may judge from a few items which have had our careful attention. For instance, at page 454 we are told that the followers of Abdul Wahāb do not believe that any book was ever inspired by God; and that the religious belief of the Bedouins of the desert is similar to that of the Wahabi Mahammadans! Again at page 7 we are informed that the Mahammadan *ahâdis* (traditions) are 5266! If by this number is meant what is usually implied by the term, it is below the mark by thousands; and if the author is speaking merely of collections or books of traditions, it is considerably too large.

Some of the quotations from authors given both in Arabic and English, in order to illustrate the use of certain words, are unnecessarily long, and beside the mark. We think if the learned author would, in his next edition, omit the encyclopædia and shorten the quotations from authors he would then be able to add many theological and scientific terms now in common use amongst Mahammadans in all parts of the world, and whilst the Dictionary would still retain its present convenient size (that of an octavo edition) it would become much more valuable to the student as well as to the traveller in the East. Catafago's Arabic Dictionary has been extensively used by missionaries and other students in India for the last few years and will

doubtless take the place of the ponderous volumes of Richardson and others, but it needs the addition not merely of "newly formed words and phrases," but theological and scientific terms still in use amongst Moslems from Constantinople to Calcutta.

The Student's Grammar of the Hindi Language, by the Rev. W. Etherington, Missionary, Benares; author of the *Bhasha Bhaskar*. Benares: E. J. Lazarus and Co., London: Trübner and Co., 1873. Second Edition, pp. 252.

The *Bhasha Bhaskar* is the vernacular form of the book now before us, and was noticed at some length in the last number of this *Review*. This fact renders an extended notice of the present work unnecessary, as the same description and the same criticisms will apply, with few exceptions, to this work as to that. It is impossible, however, to give even a brief examination to Mr. Etherington's book, without being struck by the care and fidelity shown on every page, and the accurate manner in which the work has been prepared. The making of a student's grammar affords but little opportunity for originality; the character of the work must be judged of rather by the thoroughness shown in its preparation, the accuracy of statement or definition which it presents, and by the degree in which it is adapted to the wants of those for whom it is written, than by the presence of more showy qualities. Judged by this standard, we are sure that Mr. Etherington's work will stand high; and we are glad to notice that his labors have been appreciated, and have received from the educational authorities the recognition which they deserve. His Grammar is of convenient form and size, and clearly printed. The different paragraphs and sections are distinctly marked, the definitions, statements and rules are concise and clear, and the paradigms are well arranged. Indices, both English and Hindi, facilitate reference to the work, and the technical terms are given in both languages. Without discussing the deeper questions of philology, or entering into a profound treatment of many important matters, the book is what it claims to be,—a good *Student's* Grammar of the Hindi language as now spoken in the region of Benares.

A COMPREHENSIVE SELF-INSTRUCTOR FOR THE SITARA; containing Rules and Illustrations of the Science of Music, a Series of Lessons, and a large number of Melodies, Voluntaries, and Songs; by Krishna Dhana Banerjea, Calcutta: Stanhope Press. 1873, pp. 104 folio.

We have in this work, 101 Airs or Melodies, 56 " Alāps of Rāgs and Rāginīs," which seem to be the Hindu equivalents for voluntaries, and 6 popular Bengali songs, with the words. It may be that some of the melodies are European, or that some may have been specially composed for this work. Neither having time to examine them all, nor being able to read the Bengali titles, we cannot verify our supposition that all the melodies are Bengali tunes which Mr. Banerjea has reduced to writing. He has used the European system of writing music, adding a few symbols to indicate peculiarities that are found in playing the Sitara.

The author informs us that he has cultivated both native and European instrumental as well as vocal music from boyhood, and under the instruction of competent English and native teachers; and that he has been practising the writing of native music, using the European notation, for more than five years. He thinks he has perfectly succeeded, and he has found that notation entirely sufficient for writing Hindu music in all its branches. He regrets to say that most of his countrymen do not appreciate the merits of the European symbols, that they oppose their use for writing Hindu music, and that a cumbrous Bengali notation has been devised to prevent the introduction of the European.

He has found it necessary to use two new symbols, viz., a double slur and a checked slur. But these are to indicate peculiar modes of fingering the Sitara. For writing native vocal music, nothing is lacking in the European symbols. Many are of the opinion that the quarter tones, called *shrûtī* in Sanskrit, are used in Hindu music, and there are no symbols in the European notation to represent them. Our author admits that the *shrûtī* are mentioned in old Sanskrit works on music, but he thinks they are not found in the tunes now used by the Hindus. He says, however, in another connection that the native tunes cannot be accurately played on such instruments as the organ or piano. The violin and other stringed instruments are the ones suited for playing these tunes. Perhaps this shows that Hindu music uses intervals which are not symbolized in the European notation. The Hindu scale (*sa, ri, ga, ma, pa,*

da, ni, sa,) corresponds exactly with the European scale (*Do, re, mi,* etc.), but it may be that the Hindus use other accidentals as well as the European flats and sharps.

It is true that in rendering European music, keyed instruments do not perfectly accord with the human voice in any except the key of C. The reason for this is that the so-called whole tones are not equal in value. The interval between Do and Re is greater than that between Re and Mi, and that between Re and Mi is greater than that between La and Si. Organs are made to fit the scale when Do falls on C, and when the pitch is changed and Do falls on another letter the regular succession of whole and half tones is secured by the use of flats and sharps; but the interval between C and D is too large for the interval in the scale that falls on it, and one of the shorter intervals of the staff has to do service for the long interval between Do and Re. For example, in the key of F, which has one flat in the signature, Do falls on F, and Re falls on G. But the interval between F and G is not long enough, and when a good singer sounds Do in accord with the F of the organ, he will find G of the organ a little flatter than the Re of his voice. So when he sounds Sol in accord with C of the organ, he will find D of the organ a little sharper than the true La of his vocal scale. One playing on a viol can produce sounds on any key that exactly harmonize with the human voice. Indeed the viol strings may be so manipulated as to render any possible interval, or to slide in the manner of some muezzin criers from one note into another without any interval. If it were desirable to represent such a slide, a symbol could be easily invented for the purpose. And if it be found that intervals of a quarter tone are used in some Hindu tunes, the necessary symbols for indicating them should be invented and added to those now used to indicate flatting or sharping by half tones. It is, however, probable that the real difficulty lies in the differences between the intervals of the natural and diatonic scales that are hinted at above.

These Bengali tunes that have been printed in the book before us, suggest three principal points in which Hindu and European music differ. One of these is that Hindu music has no proper harmony. True, there is a drone in the common native bands, and the various bass and treble drums are carefully tuned to be in harmony with the drone. In singing troupes also, children and women take part, and

so the harmony of the octave is secured. But the harmony formed by the bass, tenor, soprano and second treble sounded together, so that three other melodies are subservient to the air and harmonize with it, has no place in Hindu music. The European delights in symphonies, in which the high, low and middle notes of the different parts and those produced by many kinds of instruments blend into a succession of harmonious sounds. He delights to have an air repeated with variations in its harmonious accompaniments. He delights in a melody alone when rendered by a good voice or a favorite instrument; but still more to trace that melody amid a flood of harmonious sounds that sweeten and perfect it. But this is all unintelligible to the average Hindu.

Another point of difference regards the time and movement of music. In this the Hindu excels. The European is content with the simpler modes of time. He has double, triple and quadruple movements with their varieties of quick or slow, and he rarely indulges in a sextuple movement or an occasional triplet. In some congregational singing the time is not regarded. The notes follow one another at intervals that habit has sanctioned, but in time according to which no one could march. Indeed in one edition at least of "the Sabbath Hymn and Tune Book," Dr. Lowell Mason has omitted the usual division into measures and has left the singers to sing the melody with longer notes to begin and end the lines, but with all the intervening notes alike in length.

One has need to listen for an hour only to the drumming at a native wedding, to learn that the supple Hindu uses other and more complicated modes of time than the European. Our author reckons quintuple as one of the kinds of time and gives exercises in it. He also gives tunes in which the measures are alternately in quadruple and in triple time. It seems to us that he might have simplified his writing of these tunes by joining two measures, one of each kind, in a single measure of septuple time. Doubtless quintuple and septuple movements would be found well nigh impracticable to Europeans. The versatility of movement that seems easily attained by a Hindu is shown in the step of well trained bearers carrying a palanquin. The feet of no two of the six bearers strike the ground at the same moment, but each foot falls after the one before it, so that the jar which would be intolerable should they step together

is reduced to its minimum. The peculiar time of the singing and grunting of palanquin bearers is required to enable them to move with the successive step.

The third point of difference is that the Hindu is tramelled by none of the European rules with regard to key-notes, changes of key and closes. He indulges in an unlimited use of accidentals and trills and shakes and slides. He mingles major and minor modes. He often gives to a syllable a note that includes the last part of one measure and the first part of the next. He begins and ends his tunes on any notes of the scale that please him. The first of the Bengali songs in this work before us, begins on the fifth and ends on the seventh. Another of the songs with a signature of four flats, begins and ends on B flat, that is on Re the second of the scale. These will doubtless be considered defects by those used to the European rules of musical composition; but to learn to like these liberties, one has need only to become used to them.

It should however be borne in mind that the term Hindu music is very indefinite. Each nationality of India has its own peculiar style of music. There is little similarity between the tunes of Bengal and Madras; and those sung by the Marathas are still different. The Marawadis have been resident for generations in the Marathi country, but they still sing the tunes of their own land, and we agree with the Marathas in being unable to find any pleasure in hearing them.

It is very desirable that the popular tunes of all these nationalities should be written out and that the European notation, with such additions, or modifications even, as may be necessary, should be used in writing them. So far as possible the tunes should be tested on an organ, harmonium or piano. With these instruments the musician will not deceive himself as to the intervals and tones, as he may easily do, unconsciously, when using the sitara or a violin, by slight differences of manipulation.

There is increasing need for the printing of native music, particularly so far as it is used in Christian worship. We hope it will be undertaken in all parts of India. And we commend this work of Mr. Banerjea as a help to those who would learn the peculiarities of Hindu music and who may undertake to write out Hindu tunes.

Klaudia ki haqq shinasi. This is an abridged translation in Urdu of the English work "the Gospel in Cæsar's household." The translator, Mr. Lazarus Jeremy, Head Master of the Church Mission Anglo-Vernacular High School, Meerut, has taken great pains to make his book as attractive as possible and has succeeded well in his endeavor. H. H the Lieutenant-Governor of the North-West Provinces adjudged to him one of his private prizes of Rs. 250, considering that it is of the highest importance to encourage the growth of a pure and healthy literature for the native Christians. This little work is warmly recommended to all who take an interest in this movement. It can be obtained at the Depôt of the N. I. Tract Society, Allahabad; at the American Mission Press, Lodiana, Panjab; or from the translator, Meerut. Price per copy in stiff paper cover, 12 annas.

Bramhic Dogmas. By the Rev. S. Dyson. Parts II, III and IV. Calcutta: published at the Calcutta Tract and Book Society's Depository, 10 Hare Street. 1873-74. pp. 19, 19, 17.

We have had occasion previously to notice the first of this very excellent series of tracts on Bramhism; and we trust that we shall have occasion to perform the same office again in the future. Mr. Dyson is well known as a careful student of Bramhist works, and the evidences of this study appear throughout. His style of treatment is convincing. He undertakes in the second of his series, first to decide, by a careful examination of Bramhist tracts, what are the "bases of Bramhism" which Bramhists themselves acknowledge. These are found to be "*first* in a *lower* degree, the volume of nature, and *secondly*, in a *higher* degree, the primitive and self-evident convictions established in the constitution of men." After presenting a classification of the dogmas he is about to criticise, Mr. Dyson proceeds to examine, in his third and fourth parts, the Bramhic dogmas in regard to miracles and prayer. We would gladly follow the course of reasoning into its details; but must content ourselves with simply noting the results reached; which in the present case, are to the effect that the "fundamental and self-evident convictions of the human mind" to which Bramhists appeal in support of their doctrine of the impossibility of miracles really prove just the reverse. The same treatment is, adopted with reference to the Bramhist doctrine that "prayer for physical blessings is not efficacious; prayer for spiritual

blessings is." "Accepting with the Brahmos",—to quote Mr. Dyson's words—"the trustworthiness of our fundamental religious instincts, it will be apparent that the same evidence which demonstrates that the possibility of miracles is a radical conviction of human nature, also demonstrates the efficacy and propriety of prayer." And not only this—the Bramhists, to defend their peculiar doctrine of prayer suddenly turn their backs on these "primitive and self-evident convictions," and appeal to the "immutable laws of nature." But there are immutable laws in the spiritual as in the physical world; and if the presence of such laws in one department offers no obstacle to the efficacy of prayer, why should it in the other?

The above is but the barest suggestion of the course of thought followed by the writer of these tracts; they contain many discussions of greater or less length, designed to clear up side issues, to prepare the way for the main argument, and to show the reasonableness of the Christian doctrines on the subjects mentioned. We should like to see an answer to Mr. Dyson, written from the Bramhist standing ground, and dealing candidly with his argument and conclusion. The *Indian Mirror* is usually quick to defend the "Bramha Dharma" from all attacks; but the only notice we have seen of this series of tracts in the columns of that paper, was a personal allusion to their author some months ago, evincing neither a good spirit nor good taste. How are we to interpret the silence of the *Mirror*?

ESSAYS: THEOLOGICAL AND ETHICAL. From the *Indian Mirror*. First Series. Calcutta: Indian Mirror Press, Mirzapore Street, 1874, pp. 154, 12mo.

This collection of Essays, forty-eight in number, forms the first of a series, which the Calcutta Bramhists propose to reprint from the columns of the *Indian Mirror*. To many, the bare announcement of the source whence these Essays originate will sufficiently indicate their character. The qualities of style, diction and thought which abound in other writings of the Bramhists, abound here also. The English language is for the most part used correctly, so far as grammar is concerned; occasional and slight idiomatic errors will be noticed by the critical reader. More serious defects consist in the inflated frequently the bombastic style of many passages; in a turgid, and sometimes almost sense-

less rhetoric a mass of verbiage obscuring a paucity of thought; a straining after effect, and a great effort to "get up" emotion—which often seems to be really wanting. It is not easy to criticise, in few words, the opinions advanced in these Essays. They are largely upon theological subjects, and maintain strenuously the dogmas of the Somaj. We have, for instance, essays on "Prayer," "Divine Mercy and Holiness," "Repentance and Joy," "Forgiveness," "The Reality of God," "Natural Depravity" "Sin," etc. A few are upon social questions. The subject of the relations of the sexes in modern Hindu society occupies two or three. Others again are on practical religious subjects. With many thoughts in this little volume we entirely sympathize; with many more we are as entirely at variance. Disconnected, however, as these Essays are, we cannot now attempt either an analysis of their contents, or a refutation of their errors. In order to do either of these things we should be obliged to traverse nearly the whole ground covered by the Bramha Somaj.

THE CHURCH MISSIONARY ATLAS. Fifth edition, London : Church Missionary House, Salisbury Square, 1873, pp. 54, royal 8vo. 23 maps.

This Atlas contains a large amount of valuable information, not only concerning the Church Missionary Society, but concerning the history, the languages, the geographical extent and the population of nearly all the unevangelized countries of the world. The maps are beautifully prepared, the statistical tables are full and show the steady and remarkable growth of the Society's work since the beginning of this century, and the illustrative letter-press contains just what one wishes to know concerning the Society and its various mission stations.

We commend this Atlas to missionaries and to all interested in missions.

*** IT *has been found impossible to collect the information necessary for preparing notices of the recent issues of the Indian Tract Societies for this number. Will the Secretaries of Tract Societies and Superintendents of Mission Presses, who have not yet done so be so kind as to answer our circular on the subject as soon as possible, in order that the notices may be published in the July Number?*

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